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The lyf of oure Lord and the Virgyn Mary : edited from MS Trinity College Cambridge B.15.42 and MS Bodley 578

Blom-Smith, Elisabeth

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The Lyf of Oure Lord and the Virgyn Mary
edited from MS Trinity College Cambridge B.15.42
and MS Bodley 578

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Ph.D. Dissertation
King's College, London

ABSTRACT

This is a critical edition of the early fifteenth-century narrative prose *The Lyf of Oure Lord and the Virgyn Mary* in MS Trinity College Cambridge B.15.42 and MS Bodley 578. The work claims to be a translation of the Pseudo-Bonaventuran *Meditationes Vitae Christi* and has usually been regarded as such by scholars. However, the *MVC* provides no more than the narrative structure and less than half of the narrative material for the *Lyf*. Crucially, the *Lyf* diverges strongly from the meditational character of the *MVC*. Other important sources of the *Lyf* are the Bible, St Bernard, and St Bridget's *Revelations*. At least eight further sources, both Latin and English, were used. From these works too the *Lyf* drew mostly narrative, as opposed to didactic or devotional, material. Where sources conflict, the *Lyf* suppresses one or the other in order to keep the narrative line clear. Another important aspect of the *Lyf* that emerges from the choice and treatment of the sources is the importance attached to the role of Mary. The number of sources and their skilful deployment point to a fairly scholarly author/compiler, writing for a devout lay or female religious audience. Comparison with other important lives of Christ, notably Nicholas Love's *Myrrour*, shows that the *Lyf* is much less meditational, devotional and didactic. It is perhaps closest to the *Speculum Devotorum*. The Cambridge MS is written in a Warwickshire-Worcestershire-Gloucestershire dialect, whereas the language of the Bodley MS can be localized in Surrey-Berkshire-Hampshire. The Cambridge MS is the more carefully executed copy and therefore serves as base text, complemented by the Bodley MS in cases of lost leaves. There is a full apparatus of Bodley variants, and there are Textual Notes, Explanatory Notes and a Glossary.

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Cambridge
August 1992

LIST OF ABBREVIATIONS

| | |
|-------------------|---|
| DeNatMar | <i>De Nativitate Mariae</i> |
| EETS | <i>Early English Text Society</i> |
| Knox | <i>Holy Bible, a translation from the Latin Vulgate in the light of the Hebrew and Greek originals, trsl. M. Knox</i> |
| LALME | <i>MacIntosh, A. et. al., A Linguistic Atlas of Late Mediaeval English</i> |
| LOL | <i>The Lyf of Oure Lord and the Virgyn Mary</i> |
| LP | <i>Linguistic Profile</i> |
| MaTr | <i>Mandeville's Travels</i> |
| MED | <i>Middle English Dictionary</i> |
| MVC | <i>Meditationes Vitae Christi</i> |
| NP | <i>The Northern Passion</i> |
| OED | <i>The Oxford English Dictionary</i> |
| PG | <i>Migne, J.P., Patrologiae Graeca</i> |
| PL | <i>Migne, J.P., Patrologiae Latina</i> |
| SD | <i>Speculum Devotorum</i> |
| SP | <i>The Southern Passion</i> |
| Yorkshire Writers | <i>Horstmann, C., Yorkshire Writers: Richard Ralle of Hampole, an English Father of the Church and his Followers</i> |

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INTRODUCTION

GENERAL LITERARY INTRODUCTION

The *Lyf of Oure Lord and the Virgyn Mary* is a prose narrative of the life of Christ extant in two manuscripts, MS Bodley 578 and Trinity College Cambridge B.15.42. I have given the text its title by expanding the first line of the prologue in the Bodley manuscript. The narrative takes us from the Annunciation to Anna, through the Nativity and childhood of the Virgin Mary, the Annunciation to Mary, the Nativity and childhood of Christ, and the Passion, to Pentecost.

Concerning the general background of this work, it is useful to consider the place of *The Lyf of Oure Lord* in the genre of Gospel harmonies or Lives of Christ as it had developed by the early fifteenth century.¹ As a vernacular prose narrative *The Lyf of Oure Lord* stands at the end of a development that began with Latin Gospel harmonies, the earliest examples of which date back to the very beginning of the Christian era. These Gospel harmonies consisted essentially of a continuous narrative based on all four Gospels, and were principally meant for students of the Bible. By the thirteenth century, strongly lyrical and emotional Latin Lives had evolved, such as the pseudo-Bonaventuran *Meditationes Vitae Christi*,² of which *The Lyf of Oure Lord* claims to be a translation.

The emergence of English vernacular prose Lives is connected, of course, with social, historical and literary forces which it is beyond the scope of this thesis to discuss. Perhaps it will suffice to name but a few of these factors, such as the emergence of English prose as a fully-fledged literary language,³ a pressing concern to educate the parish clergy and to some extent the laity,⁴ the establishment of nunneries,⁵ and the increasing demand for knowledge of the Bible by the devout laity.⁶ The last mentioned factor is of special interest here, firstly because the manuscripts of *The Lyf of Oure Lord* postdate the 1408 prohibition of reading or possessing the biblical text in English, and secondly because the main source of *The Lyf of Oure Lord* was the *Meditationes Vitae Christi*, a more famous English translation of which had been licensed for general use in 1410 as a substitute for Bible reading. That English translation was, of course, Nicholas Love's *Myrrour of the Blessed Lyf of Jhesu Christ*.⁷

The controversy over the reading of the Bible by the laity, which

would necessitate translation of the Holy Scriptures, engaged the English ecclesiastics towards the end of the fourteenth and the beginning of the fifteenth century. The teachings of Wycliffe - that all men were personally responsible to obey God's law as written down in the Bible - implied the need for the availability of the Holy Scriptures in the vernacular. Professor Deanesly has argued that originally the orthodox clergy objected not so much to the idea of translation as such, as to the fact that the Bible should be made available without doctrinal commentary and, above all, without guidance as to the true, that is orthodox, meaning of the text.⁹ They had until then not objected to the verse paraphrases, of which considerable numbers were in existence. It was the bare text they thought unsuitable, indeed harmful for 'lewed' minds. After Wycliffe the entire question of translation became closely associated with heterodoxy, and in 1408 Archbishop Arundel summoned the synod of Oxford to prohibit the reading or possession of any biblical text in English made in the time of John Wycliffe or since.⁹ This prohibition had far reaching influence on the composition of Passion stories and Lives of Christ. In fact there seems to be little evidence of straightforward narratives of Christ's life after 1408. Their place was taken by works originating in the meditative and devotional movement, which were encouraged as suitable substitutes for Bible reading for the laity. In 1410 Archbishop Arundel licensed Nicholas Love's English translation of the *Meditationes Vitae Christi*, the *Myrrour of the Blessed Lyf of Jhesu Christ*, for general use. In this way Arundel countered the Lollard attempts to publish the Gospels in English by providing the devout laity with a suitable work in the vernacular from which to study the life of Christ. However, although the author of *The Lyf of Oure Lord* claims to be translating the *Meditationes Vitae Christi*, and indeed uses it as his main source, the resulting text is more accurately described as a narrative rather than a meditational work. *The Lyf of Oure Lord* thus takes up an interesting place in the literary context of the period.

The Sources

The view that the *Lyf of Oure Lord* is simply a translation of the *Meditationes Vitae Christi* in the modern sense of the word was modified

in 1932 by C. Fisher who calls the Bodley text "eine eigenartige englische Bearbeitung der *Meditationes Vitae Christi*, keine eigentliche Uebersetzung", ¹⁰ in other words, a peculiar adaptation, not a true translation. He distinguishes three groups within the extant versions of the Latin *Meditationes Vitae Christi* and is of the opinion that our text is most closely related to the shorter *Meditationes Vitae Christi* as he calls it. In claiming this Fischer accords with an indication in the text itself, which, in the Bodley manuscript, has a Latin Explicit reading as follows: "Here end the meditations about the life and passion and resurrection and ascension into heaven of Jesus Christ according to Bonaventura out of his third and shortest, though best, edition" (p.171 ll.6-12). The discrimination of editions in the final part of this Explicit would point to a scholarly compiler, an impression that will be reinforced with closer examination of the text.

Admittedly, it is common practice in the tradition of medieval translation to add material from other sources to the original.¹¹ As Johnson¹² has pointed out, the translator of Middle English Lives of Christ was commentator, compiler and preacher, in the effort to render the *sententia* of the gospels. Thus he could incorporate other 'worthy' sources as well as authoritative commentators. Johnson discusses this in detail for the *Speculum Devotorum*,¹³ a text which will be considered in more detail below. However, the *Lyf of Oure Lord*, unlike the *Speculum Devotorum*, does not tell us anywhere of his intentions or procedures in translating the Gospels, the *Meditationes Vitae Christi* or any other text - in fact, nowhere does he use the word translation. Let us therefore consider exactly what sources he used and how he dealt with them, and what this might tell us of his aims and methods.

The *Meditationes Vitae Christi* (below referred to as *MVC*) is a Latin life of Christ of a strongly meditational character. It contains a considerable amount of narrative detail which is linked to sections of suitable meditation by an authorial voice. Thus, direct address of the reader or listener is achieved, an important characteristic of meditational works.¹⁴ Part of the emotional appeal of the *MVC* can be attributed to the emphasis that graphic detail receives in the narrative passages. Painfully accurate visualization of the events in Christ's human existence is to fire the imagination and thus lead to devout meditation. When we compare the *Lyf of Oure Lord* (below referred

to as *LOL*) with the Latin *MVC* it soon becomes clear that here we are dealing with a different work. Less than half of the *LOL* is taken from the *MVC*, and the material used is shortened severely. Within the *MVC* the narrative and meditational sections in each chapter are easily separated, and the compiler of the *LOL* seems to have done just that, using only the narrative sections as a source for his text. Typically, the compiler of the *LOL* follows the *MVC* closely for his chapter heading and the beginning of his chapter, and then, at the point where the *MVC* makes a direct call for meditation and continues with a meditative passage, our author will continue the chapter with material from other sources. Also, the *LOL* discards the structure of the Passion section in the *MVC* which is based on the canonical hours of the day. In the *MVC* each event in the Passion of Christ occasions a meditation at a specific canonical hour, and the text is divided into sections accordingly. The *LOL* has no such structure, and tells of the Passion in a continuous narrative. Furthermore, the *LOL* is not a short work, and yet there are only eleven places where the text can be said to be meditative, or exhorting the reader to meditate. These passages are: 14/2-6; 18/1; 48/10-11; 49/20-23; 50/11; 52/10-18; 59/9-10; 68/15-69/7; 85/20-22; 118/14-122/19; 163/4-22. Of these, only 49/20-23; 52/10-18; 68/15-69/7 and 163/4-22 are more than a few words long. Three of the four are taken over with material from the *MVC* (163/4-22 is not). In the *MVC* the bulk of the material in each chapter is meditative. Where the *LOL* based its account on the *MVC*, such an account is avowedly speculative in the *MVC*, whereas the *LOL* often presents it without the accompanying qualifications of the *MVC*. The result, in the *LOL*, is a narrative work rather than a devotional/meditational one. The *LOL* also has a number of strongly didactic passages, and they seem to leave more of a stamp on the work. The most important one is the passage on the seven words of Christ on the cross (111/5-114/5). Each 'word' is accompanied by an explanation as to what example Christ was setting Christians with it, or what they should learn from it. The other didactic passages are 6/14; 14/10 and 14/16; 48/14-49/15; 59/17; 62/9; 66/14-67/12. Only 48/14-49/15 and 66/14-67/12 are more than a few words long. The passage beginning with 62/9 is discussed in the next chapter. Some of the meditative passages mentioned above are partly didactic, for instance 52/10-18 in which is said that "euery cristen sowle both

man and woman and moste principaly they that be religious fro Crystis natiuite to the purificacion schulde at the leste onys a day vesity oure lady and worschip the chylde with his modur with som prayour or meditacion or bothe" (8 represents the letter thorn - see also *Editorial Practice*). Nevertheless, didactic passages too are very few and far between in the *LOL*, which gives that work a very different character from the *MVC*. An example of the treatment of *MVC* in the *LOL* is found in the passage on the childhood of Mary. The *MVC* makes use of St. Jerome for an impression of her daily life. At the end of this passage, taken over unchanged into the *LOL*, the compiler of the *LOL* provides the following link: "This writith Seint Jerom hedurto. Also the same doctour Seynt Jerom, yn a tretis of the natiuite of oure lady the whiche tretis at the prayour of twey bysschoppis that is to sey Cromacius and Eliodorus he translatid out of Ebrewe ynto Latyn saith thus" (10/4-9), and the text continues with further details concerning Mary's life taken from another Latin source (see Expl. Note 10/6-12/24).

On the whole it seems that the *MVC* provided the narrative framework for the *LOL*, but that the author of the *Life* used his source to compose not a meditational work, but a work in which complete and detailed narration was the most important aspect. In the process, the authorial voice is almost completely lost.¹⁵

A second important source of our text is the Bible itself. Direct biblical quotations are not used very often, but where they do occur they are treated with the greatest caution. Direct quotations, whether from the Vulgate Latin or an English translation, are always underlined and marked out in the margin, and also always accompanied by elaborate expositions involving patristic writings where possible. The passage concerning the Annunciation to Mary, for instance, is constructed very carefully. After an introduction, the arrival of Gabriel is described and the text then reads: "The manere of this gretynge and the answerynge of this glorious virgyn Seynt Luke telliðe yn his gospels, seyng thus" (16/10-12). Then follows Luke chapter 1, verses 26 to 40 in an English translation, all underlined. After a short Bernardine passage explaining the selection of Gabriel as heavenly messenger the biblical text is copied again, line by line, each line underscored and followed by an explanation, until the entire passage has been

discussed. The result of this treatment is of course that not one verse appears without doctrinal commentary, and the reader or listener is steered very carefully into the correct channels of interpretation.

Continuing this survey of source texts, a third important contributing source is the *Revelations* of St Bridget of Sweden.¹⁶ Known as *Liber Celestis* to contemporaries, the *Revelations* of St Bridget is a vast collection of some 700 revelations which the saint received during the last 30 years of her life, written down and translated into Latin from the Swedish by her priest-assistants. The work has a complicated manuscript history, but it has been possible for Roger Ellis to establish that English readers would most likely be confronted with an edition containing the first seven books of the *Revelations*.¹⁷ All the revelations are occasional pieces, and taken collectively they repeat themselves on a fairly narrow range of topics. The resulting lack of formal structure meant that single revelations could be removed from their context quite easily. Ellis distinguishes three categories of subject matter that account for a large number of revelations: those that contained a prophetic element, those that described the requirements of the spiritual life, and those that provided information about the life of Christ and the Virgin. The third category had the greatest immediate appeal, and was most widely used by compilers of meditational as well as narrative works. For the writers of meditational texts it was possible to use various revelations concerning the same event or subject - even ones which gave conflicting accounts - and lay them end-to-end, exhorting the reader to meditate on whichever version he or she felt most drawn to. The author of the *LOL*, however, does not employ this technique. He uses only a select few of the *Revelations*, and follows them as closely as possible, often supplying a reference to St Bridget. The authors of purely meditational texts often changed the first person narrative of the Virgin into third person narration, but in the *LOL* the first person perspective is regularly retained. This feature imparts greater authenticity to the events described, and emphasizes the compiler's concern with accurate and complete narration. The selection of material from the *Revelations* reinforces this impression, as only those details are chosen that complement the picture of the actual happenings and physical details of a certain event. In the crucifixion passage, for

instance, after Christ is nailed to the cross, the torturers put the crown back on his head "and pressyd hit downe to the mydell of his forhede. And the thornys therof so strongly perysschid and thirlid his gloryous hede, that for abundaunce of bloode rennyng downe his yen were fyllid full of bloode, his mowthe and his nose and his berde were alle defasyd with bloode" (106/18-22). This detail alone in a passage of some length follows a paragraph in *Revelations* book I, chapter 10 with unmistakable accuracy. The use of the Bridgettine material results in many cases in a more pronounced role for Mary. For the flagellation of Christ, for instance, the *LOL* follows mostly the *MVC*, which does not mention Mary, and adds from *Revelation* I, 10 in the following manner: "And as we rede in the reuelacion of Seynt Brigitte, oure lady his modur was present at that skorgynge and at the furst stroke scheo fyll downe for sorowe and lay in sownynge" (96/14-17), and continues with Mary's role in the events.

As soon as disagreement between two sources occurs the *LOL* suppresses one of the variants, in the case of *MVC* versus *Revelations* often the latter. In the passage dealing with the Passion, for instance, the *MVC* reads that Mary runs towards Christ and gives him her veil to cover himself while carrying the cross. In the *Revelations* this service is performed by an unnamed person.¹⁸ The *LOL* follows the *MVC* reading: "Oure lady than, his blessid modur, ful of hertly sorowe and aschamyd to se hym nakid, wente to hym hastily and byclippid hym in hure armys and gurde hym aboute with a kerchiff of hire hede" (105/3-6). Not only does the author of the *LOL* prefer the *MVC*, but he altogether avoids mentioning his source, which stands in contrast to his usual practice of giving detailed references. This example, however, touches upon another aspect of the text, the prominent role of the Virgin Mary, and in this regard it may not be possible or wise to decide what prompted the choice of material in any particular instance until we have looked into the question whether the author's method of selection was based on the perceived inherent merit of each source or had more to do with the kind of work he wished to compose.

As far as the *Revelations* are concerned, we may conclude that the compiler of the *LOL* consults only a few chapters, all containing information about the life of Christ and/or Mary, which he uses to add further detail to his narrative. The nature of the *Revelations* ensures that in many cases this led to an enhanced role of the Virgin in the

events portrayed. When confronted with contradictory evidence our author opts for narrative continuity by suppressing one of the versions rather than discussing both.

Although our author shows a preference among his sources when confronted with conflicting evidence, he does not reject any source that provides him with fresh narrative detail. It is therefore not surprising to learn that along side *auctoritates* such as the pseudo-Bonaventuran *MVC*, and the *Revelations* of St Bridget, and indeed the biblical text itself, he does not hesitate to use and refer to a secular work such as *Mandeville's Travels*.¹⁹ True, Mandeville himself is not referred to as 'a worthi clerke', but his very presence may be a matter for further investigation.

He is mentioned by name on two occasions. The first is in a list of authorities, taken over from the *Legenda Aurea*, including Innocentius the Third, Orosius, Sybil, John Chrysostome, St Bartholomew, Eusebius, St. Jerome and St Augustine, who attest to the occurrence of certain miracles during Christ's birth (44/16-46/6). The miracle reported by Mandeville took place at Constantinople where an emperor who was trying to bury his father found a body already in the ground with a plate attached which read, in Hebrew, Greek and Latin: 'Christ shall be born of the Virgin Mary and I believe in Him'. *Mandeville's Travels* does not refer to a particular tradition for this story, and in any case the *LOL* follows Mandeville verbally almost unchanged.

The same applies to the second instance where he is mentioned (108/18), which is a passage describing the four kinds of wood used to make the cross.

Occasions where material from *Mandeville's Travels* is used but not acknowledged include a description of the four different crowns Christ was said to have worn at different stages in the Passion (97/16-98/19). Each crown was made from a particular plant that subsequently took on specific healing powers. We also find a description of the Holy Land, its symbolism and the reason why Christ chose it for his Incarnation (164/11-165/8). It seems to have been dipped into for its anecdotal passages and its botanical and geographical detail, to complement the dramatic detail taken from the *MVC* and St Bridget's *Revelations*.

Indeed, the inclusion of material from a secular work such as *Mandeville's Travels* indicates the prime concern in the text with the collection of physical detail concerning Christ's life, a feature which gives the *LOL* an encyclopaedic aspect, an impression that is borne out by a brief look at the remaining source texts.

*De Pseudo Matthaei evangelio*²⁰ is used for information about Anna's 3 marriages and some details of the Flight into Egypt. *De Nativitate Mariae* is consulted for the Betrothal of Mary, the story of the flowering rods, etc. The passage on the Annunciation (17/11-30/9) is heavily dependent on Bernard of Clairvaux's *Super Missus Est*. The *Lamentacion of Mary* provides extra material on the role of Mary, especially during Christ's interrogations by Pilate and Herod, her meeting with him on the way to the Crucifixion, and her deeds after the Deposition. The *Prickyng of Love* provides one of the few didactic/meditational passages of the *LOL* (118/13-122/19), in which the reader is instructed as to the exact meaning of the Passion for Christians, the examples Christ set with his Passion, and general meditations on the Passion. [For the Assumption of Mary our author used *Transitus Mariae B.* The *Legenda Aurea*, Lira's *Postilla* and St Bridget's *Sermo Angelicus* are used throughout to provide various details, comments or explanations. Where no direct indebtedness has been proven, I have tried in the Explanatory Notes to point out useful parallels or analogies with other English or Latin works, such as the *Speculum Devotorum*, Comestor's *Historia Scholastica*, and Ludolph of Saxony's *Vita Christi*.

What we are dealing with, then, is a text which achieves the appearance of *auctoritas* by using the *Meditations* (which was, after all, used for the highly popular and ecclesiastically acclaimed *Nyrrour* by Nicholas Love), but which uses many other sources, and differs significantly from the *MVC* in character and methods.²¹

The role of the Virgin Mary

All the material from the *Revelations* selected by our compiler concerns the Virgin Mary. She is incorporated in events from which she is absent in the *MVC*. Many, if not all, of Bridget's *Revelations* concerning the life of Christ and Mary were supposedly made by the Virgin telling the saint about specific events. Some of the above mentioned sources solely

[Thomas of Hales' *Vita Sancte Marie* is used for the period between the Ascension and Pentecost, Pentecost itself, and a general description of t

provide material concerning Mary, such as the *Lamentations*, *De Nativitate Mariae*, and *Transitus Mariae B*. The selection of source texts gives the impression of active planning on the part of the author to emphasize the role of Mary. Furthermore, there is at least one instance where Mary's role is enhanced apparently without authority from any of the sources used.

It may be found in the passage describing the Wednesday supper before the Passion, where in the *LOL* it reads: "þæt hit be so þæt Holy Writt no mynde þerof makith in speciall, that on þe Wennysday, when our Lorde sat at þe soper with his disciplis yn þe house of Mary Magdalen and Martha his suster, while þæt our lady was present," (76/15-19). The author ensures that no confusion arises over what is and is not in the Biblical text, but he seems to introduce Mary into this passage without the authority of any other source.

Mary is also the subject of the majority of theological comment that sometimes accompanies the narrative. More than 15% of the entire *LOL* constitutes the Annunciation to Mary, out of a narrative span that reaches from the Conception of Mary to the Pentecost, and this space is used mostly for theological commentary. First a revelation from an undefined 'deuoute seruaunt' (13/8) describes Mary's clothing. Then Richard of St Victor is drawn upon for a passage analysing the state of Mary's soul and describing Mary's thoughts and meditations while she read. After the direct translation of Luke's description of the Annunciation, material from St Bernard is used concerning the meekness and maidenhood of Mary, which argues how it would be better for women to follow her meekness only, rather than her maidenhood only, if they cannot follow both. (This is one of the few instructive passages in the *LOL* and it may be significant with regard to possible audiences of the *LOL* that it is instruction appropriate to women). The Bernardine passage of comment on Mary's perfection is followed by the detailed theological discussion of each verse in Luke in which various authorities are used to comment on and explain Mary's words and behaviour. On the whole, the Annunciation to Mary is given a prominent place in the narrative.

When the author of the *LOL* comes to the end of the Resurrection, the *MVC* fail him, and he turns to a number of other sources, such as *Transitus Mariae B* and *Sermo Angelicus* to continue his narrative, concentrating on Mary's deeds after Christ's Assumption, and her own

death and Assumption.

The tendency of our compiler to centralize the role of the Virgin Mary is paralleled in some contemporaneous literature. A text which stands in a close relationship to the *LOL* in fact deals with the Virgin Mary only. The *Complaint of Mary*²² has recently been published, and although there are no verbal correspondences between this text and the *LOL*, they share material concerning the presence and role of Mary in certain events. Like the *LOL*, *The Complaint of Mary* is concerned with narrative detail, and also lacks the meditational tone. It treats the involvement of Mary, even to the extent of including her at the Last Supper.

Concerning the *LOL*, we may conclude that the part of Mary in the narrative as a whole is emphasized through the choice of source texts, and even beyond the limitations of the particular texts used.

We have seen how our author was both concerned with creating a flowing but detailed narration based on his source texts, as well as with emphasizing Mary's role. Sometimes, however, a third consideration seems to overrule these; the author's own awareness of theological tradition and contemporaneous teachings. Ellis has pointed out the matter of the exact number of nails used in Christ's crucifixion. *Revelation* I,10 specifically mentions the number four. One foot is nailed to the Cross, the other laid over it and nailed separately, so that four nails were used. The *NVC*, uncharacteristically, gives neither a specific nor an implied number, but the author of the *LOL* writes the following: "and than toke they suche anothur row raggyd nayle and drof hit with an hamur through bothe his fete at onys into the hard tre" (106/9-11), unequivocally committing himself to the prevalent teaching of the time, which favoured three nails.²³ Also the *LOL* depicts a prostrate crucifixion, the most popular depiction in the Middle Ages, as opposed to the upright crucifixion described in the *NVC* (105/11).

Author and Audience

As mentioned above, at the time of the Bible translation controversy, and especially after 1408, biblical material had to be treated very carefully. In this respect, the *LOL* is unexceptional: it does not refrain from using biblical material, but handles it with great

caution. Furthermore, its claim to be a translation of the *MVC* might have added to its acceptability in orthodox circles. We found, however, that our text is a narrative rather than a meditational work. It uses its main source, the *MVC*, for its narrative framework, and complements this from various other sources, always ensuring the narrative line remains clear and uncontradicted by conflicting evidence. Details are collected from a wide variety of sources and incorporated skilfully, creating an impression of comprehensiveness.²⁴ This would seem to point to an author who had enough erudition to plan a work based on a number of sources, and who had easy access to the sources of his choice. The skill with which the sources are combined argues that he must have had various books open on his desk as he was working. As mentioned above, he even knew of different versions of the *MVC* and implies that he used his critical abilities to choose one as his reference work.²⁵ An additional focus of interest in the text is the role of the Virgin Mary in the events portrayed. Considering the non-meditational character of the text it should perhaps be placed slightly later in the fifteenth century. There is more evidence, in that period, of fairly scholarly religious literature meant for the devout lay reader, whose taste and learning were developing.²⁶ Alternatively, we might consider a different audience altogether, that is; nuns. Unable to read Latin, nuns would form a devout audience for religious writings in English. There are not many catalogues extant that could give us an idea about the ownership of books by nunneries, but according to Professor Deanesly there is evidence that on the Continent the nuns from Nuremberg and Delft studied Lives of Christ more than the actual text of the Gospel,²⁷ and the evidence for vernacular Lives of Christ in Continental convents is relatively frequent. In this country, in the period I have been discussing, nuns would practically be the only group for whom it would have been permitted to study the naked Gospel text in the vernacular. Compare for instance the *Speculum Devotorum*, a Middle English life of Christ very similar to the *LOL*, which was written specifically at the request of a nun (see next chapter for more detailed discussion of this text). It is quite usual for Gospel harmonies or Lives of Christ to refer to their intended audience. In the *LOL* no such references are made, but we may make guesses on the basis of such passages as 52/13-18 (the purification of Mary): "For euery cristen sowle bothe man and woman and moste principally they that

be religious, fro Crystis natiuite to the purificacion schulde at the leste onys a day vesity oure lady and worschip the chylde with his modur with som prayour or meditacion or bothe aftur the grace that the holygost hathe 3iue to hem for the tyme". This seems to imply lay people as well as those bound by a religious rule. The prominent place of the Bernardine material on the Annunciation might indicate a female audience. The precepts given there allow for nuns as well as married and unmarried women: "yf thou maye nat folowe the maydenhode of Marie, folow then hure mekenesse, (). Hit is bettur to be a meke wyf than a proude mayde" (18/14-22). Perhaps a mixed audience is what our author had in mind.

Notes

1. See chapter IV "Medieval Lives of Christ" in E. Salter, *Nicholas Love's "Myrrour of the Blessed Lyf of Jesu Christ"*, *Analecta Cartusiana* 10 (Salzburg: Institut für englische Sprache und Literatur, Universität Salzburg, 1974).
2. Ed. A.C. Peltier in *Opera Omnia S. Bonaventurae* vol. 12 (Paris, 1868). I quote from this edition throughout. An English translation of an Italian manuscript has been made by I. Ragusa and R. Green, *Meditations on the Life of Christ*, Princeton monographs in art and archaeology, 35 (Princeton: Princeton University Press, 1961).
3. See e.g. R.W. Chambers, "The Continuity of English Prose". Introduction to Harpsfield's *Life of Sir Thomas More*, ed. E.V. Hitchcock and R.W. Chambers, *EETS DS* 186 (1932). Also E. Zeeman, "Continuity in Middle English Devotional Prose", *Journal of English and Germanic Philology* 55, (1956), 417-422. Also N.F. Blake, "Middle English Prose and its Audience", *Anglia* 90 (1972), 437-55.
4. See e.g. W.A. Pantin, *The English Church in the Fourteenth Century* (Cambridge: At the University Press, 1955). Also G.H. Russell, "Vernacular Instruction of the Laity in the Later Middle Ages: Some Texts and Notes", *Journal of Religious History* 2 (1962-63), 98-119. Also L.E. Boyle, "The Fourth Lateran Council and Manuals of Popular Theology" in *The Popular Literature of Medieval England*, ed. T.J. Heffernan, *Tennessee Studies in Literature* 28 (Knoxville: University of Tennessee Press, 1985) 30-43; A. Barratt, "Works of Religious Instruction" in *Middle English Prose: A Critical Guide to Major Authors and Genres*, ed. A.S.G. Edwards (New Brunswick: Rutgers University Press, 1984) 413-432.
5. See e.g. M. Deanesly, *The Lollard Bible and other medieval biblical versions* (Cambridge: At the University Press, 1920).
6. See Deanesly; G. Shepherd, "English Versions of the Scriptures before Wyclif" in *Cambridge History of the Bible* vol. 2 (3 vols, Cambridge: At the University Press, 1969) 362-387, esp. p. 385; E. Salter, "Ludolphus of Saxony and his English Translators" *Medium Aevum* 33 (1964), 26-35; A. Hudson, *Lollards and their Books* (London and Ronceverte: The Hambledon Press, 1985) and *The Premature Reformation* (Oxford: Clarendon Press, 1988).
7. See Salter, *Love's 'Myrrour'*; B. Nolan, "Nicholas Love" in *Middle English Prose: A Critical Guide*, 83-95; E. Salter, "The Manuscripts of Nicholas Love's *Myrrour of the Blessed Lyf of Jesu Christ* and Related Texts" in *Middle English Prose, Essays on Bibliographical Problems*, eds. A.S.G. Edwards and D. Pearsall (New York and London: Garland Publishing, Inc., 1981).
8. Deanesly, p.296, and Hudson, *The Premature Reformation*, pp. 439-440.
9. See A. Hudson, *Lollards and their Books*, especially "The Debate on Bible Translation, Oxford 1401" on pp. 66-84, and "Lollardy: the English Heresy", pp. 141-163.
10. C. Fischer, "Die 'Meditationes vitae Christi': ihre handschriftliche Ueberlieferung und die Verfasserfrage", *Archivum franciscanum historicum* 25 (1932), 3-35, 175-209, 305-48, 449-83.
11. See R. Ellis, ed., *The Medieval Translator* vol 1 (Cambridge: Brewer, 1989). Vol 2 was published in 1991 but was unavailable as yet at the time of completion of this thesis.
12. I. Johnson, "Prologue and Practice: Middle English Lives of Christ" in *The Medieval Translator*, ed. Ellis pp. 69-85.
13. ed. J. Hogg in *Analecta Cartusiana*, 11-13 (Salzburg: Institut für englische Sprache und Literatur, Universität Salzburg, 1973).
14. See e.g. B.D. Brown, *The Southern Passion*, *EETS DS* 169 (1927), introduction pp. lxxix. Also M. Glasscoe, ed., *The Medieval Mystical Tradition in England: Exeter Symposium IV* (Cambridge: Brewer, 1987).
15. See also R. Ellis, "Flores ad Fabricandam...Coronam': An Investigation into the Uses of the Revelations of St Bridget of Sweden in Fifteenth-Century England", *Medium Aevum* 51 (1982), 163-186, esp. pp. 176-181, where this observation was first made, in the context of the use of Middle English Lives of the *Revelations*.
16. *Revelationes Sancte Birgitte*, imp. B. Ghotan (Lübeck, 1492) and a new edition in the series *Samlingar utg. av Svenska Fornskriftsällskapet (SFSS), Ser. II (Latinska Skrifter)*, of which the following volumes have appeared: *Sancta Birgitta Revelaciones*,

Book I, ed. C.-G. Undhagen, Ser II, Bd VII:1 (Uppsala: Almqvist & Wiksells Boktryckeri, 1978); *Sancta Birgitta Revelaciones Book V, Den Heliga Birgittas Bok VII*, ed. B. Bergh, Ser II Bd VII:5, 7 (Uppsala: Almqvist & Wiksells Boktryckeri, 1971, 1967); *Sancta Birgitta Opera Minora II: Sermo Angelicus*, ed. S. Eklund, Ser II, Bd VIII:1, 2 (Uppsala: Almqvist & Wiksells Boktryckeri, 1975, 1972); *Den Heliga Birgittas Reuelaciones Extrauagantes*, ed. L. Hollman, Ser II, Bd V (Uppsala: Almqvist & Wiksells Boktryckeri, 1956).

17. Ellis, "Flores ad fabricandam..." p. 166.

18. See also Ellis, "Flores ad fabricandam..." p. 180.

19. ed. P. Hamelius, *EETS OS* 153 (1919).

20. For the full references to these works, see the Explanatory Notes to the passages where they appear together with the Bibliography.

21. I would like once more to point out that the only edition of *Meditationes*, that of Peltier, has been used. Obviously it always remains possible that the *LDL* used a Latin MS version of the *Meditationes* which was much closer. This does not, however, detract from the arguments as to the style and aims of the *LDL*.

22. *The Middle English Prose Complaint of Our Lady and Gospel of Nicodemus*, ed. C.W. Marx and J.F. Drennan, *Middle English Texts*, 19 (Heidelberg: Carl Winter Universitätsverlag, 1987).

23. Ellis "Flores ad fabricandam...", p.180-181.

24. This is pointed out as much as possible in detail in the Explanatory Notes.

25. See the Latin Explicit in the Bodley MS (171/6-12).

26. See Zeeman and also S.S. Hussey, "The Audience for the Middle English Mystics" in *De Cella in Seculum: Religious and Secular Life and Devotion in Late Medieval England*, ed. M.G. Sargent (Cambridge: Brewer, 1989) 109-122.

27. Deanesly, p.115, note 1.

TABLE OF SOURCES

This table is intended to show the general distribution of the various sources through the text of the *Lyf of Oure Lord*. It is an approximation only, as the unit of space is a whole page. In some cases the sources follow each other without any intervening material, in others there are unidentified lines, or bridging material between one source and the next, but this can not be seen on this table. For precise line numbers where sources begin and end, please refer to the Explanatory Notes. For the *Revelations* and the *Meditationes Vitae Christi*, the most important sources, which are used throughout, the book and/or chapter numbers are given. A cross means a repeat of the last mentioned source. In the left hand column, a general guide is given as to the narrative line in the *Lyf of Oure Lord*.

| narrative material in <i>Lyf of Oure Lord</i> | pages | source |
|--|-------|---|
| Mary's genealogy | 1 | <i>Pseudo-Matthew</i> |
| Mary's conception | 2 | <i>Revelations</i> I:9 |
| Mary goes to the | 3 | <i>Revelations</i> VI:56 |
| temple | 4 | <i>MVC</i> 3 |
| What she did there | | |
| and her 7 prayers | 5 | x |
| | 6 | x |
| | 7 | x |
| | 8 | x |
| | 9 | x |
| Mary's Betrothal | 10 | <i>De Nativitate Mariae</i> |
| | 11 | x |
| | 12 | x |
| The Annunciation | 13 | <i>Luke</i> |
| | 14 | |
| | 15 | |
| | 16 | <i>Luke</i> |
| | 17 | <i>Super Missus Est</i> (St Bernard of C.) |
| | 18 | x |
| | 19 | x |
| | 20 | x |
| | 21 | x |
| | 22 | x |
| | 23 | x |
| | 24 | x |
| | 25 | x |
| | 26 | x |
| | 27 | <i>Super Missus Est</i> |

| | | |
|-----------------------|----|---|
| | 28 | x |
| | 29 | x |
| | 30 | <i>MVC 4</i> |
| Visitation of | 31 | <i>Postilla (Lira), Luke</i> |
| Elizabeth | 32 | <i>Revelations VI:59</i> |
| Joseph's doubts | 33 | <i>Revelations VII:25</i> |
| How Mary and Joseph | 34 | <i>Revelations VI:59</i> |
| lived together | 35 | |
| | 36 | |
| Mary and Joseph | 37 | <i>Legenda Aurea, Luke</i> |
| go to Bethlehem | 38 | <i>Postilla (Lira), Luke</i> |
| | 39 | <i>Legenda Aurea</i> |
| Christ's Nativity | 40 | <i>Revelations VII:21</i> |
| | 41 | x |
| | 42 | <i>Legenda Aurea, Perpetual</i> <i>Virginity (St Jerome)</i> |
| | 43 | <i>Revelations VII:22</i> |
| | 44 | <i>Revelations I:10</i> |
| Miracles during | 45 | <i>Legenda Aurea</i> |
| Nativity | 46 | <i>Mandeville's Travels</i> |
| The Circumcision | 47 | <i>Legenda Aurea</i> |
| | 48 | <i>MVC 8-11</i> |
| | 49 | x |
| The Magi | 50 | x |
| The Purification | 51 | x |
| Simeon's prophecy | 52 | x |
| | 53 | x |
| | 54 | <i>Revelations VI:57</i> |
| Flight into Egypt | 55 | <i>MVC 12-15</i> |
| | 56 | x |
| Return to Nazareth | 57 | x |
| Christ lost and found | 58 | x |
| | 59 | x |
| | 60 | x |
| What Christ did | 61 | x |
| between 12 and 30 | 62 | x |
| years of age | 63 | <i>Revelations VI:58</i> |
| | 64 | <i>Revelations VI:1</i> |
| Christ's Baptism | 65 | <i>MVC 15, 16</i> |
| | 66 | x |
| Fasting in the desert | 67 | x , <i>Postilla</i> |
| Temptations | 68 | <i>MVC 17, 19</i> |
| | 69 | x |
| | 70 | x |
| | 71 | x |
| Gathering Disciples | 72 | x |
| | 73 | <i>Four Gospels</i> |
| Entry into Jerusalem | 74 | x |
| | 75 | x |
| Christ warns Mary | 76 | x |
| Last Supper | 77 | <i>MVC 73</i> |
| | 78 | x |
| Washing feet of | 79 | x |
| Disciples | 80 | x |
| Eucharist | 81 | x |
| Judas goes to Priests | 82 | x |
| The Agony | 83 | <i>Four Gospels</i> |
| | 84 | <i>Four Gospels</i> |

| | | | |
|--------------------------------|-----|--|---------------|
| | 85 | x | |
| The Arrest | 86 | <i>MVC 75</i> | |
| | 87 | x | |
| Christ in prison | 88 | <i>Lamentacion</i> | |
| Magdalen alerts Mary | 89 | x | |
| They go to seek Christ | 90 | x | |
| | 91 | x | |
| Christ led to Pilate | 92 | x | |
| | 93 | x | |
| Pilate sends C. to Herod | 94 | <i>Dialogus</i> (Ps-Anselm), <i>Meditationes 76</i> | |
| Back to Pilate | 95 | <i>Dialogus</i> | |
| Flagellation, with | 96 | <i>Revelations I:10</i> | |
| Mary present | 97 | <i>Mandeville's Travels</i> | |
| Christ dressed up as mock king | 98 | x | |
| Mary loses all hope | 99 | <i>Lamentacion</i> | |
| | 100 | <i>Revelations I:10, Dialogus, Lamentacion</i> | |
| The Way of the Cross | 101 | <i>Dialogus</i> | |
| Mary meets with C. | 102 | <i>Dialogus, Lamentacion</i> | |
| | 103 | | |
| The Crucifixion | 104 | <i>Lamentacion, Revelations I:10</i> | |
| | 105 | <i>Revelations I:10</i> | |
| | 106 | <i>Revelations I:10</i> | |
| | 107 | <i>Mandeville's Travels</i> | |
| | 108 | x | |
| | 109 | <i>Lamentacion</i> | |
| | 110 | | |
| Seven Words on the Cross | 111 | | |
| | 112 | | |
| | 113 | | |
| | 114 | | |
| Mary swoons | 115 | | |
| <i>Lr</i> Miracles surrounding | 116 | <i>Revelations VI:11</i> | |
| Christ's death | 117 | x | |
| | 118 | x | |
| | 119 | <i>Prickynge of Love</i> | |
| How Christ overcame | 120 | x | |
| a number of sins | 121 | x | |
| The Opening of | 122 | x | |
| Christ's side | 123 | <i>MVC 80-82</i> | |
| | 124 | x | |
| Taking the body down | 125 | x | |
| | 126 | x | |
| | 127 | x | |
| | 128 | x | |
| | 129 | x | |
| | 130 | <i>Lamentacion, MVC 82</i> | |
| | 131 | x | x |
| The Burial | 132 | x | x |
| | 133 | x | <i>MVC 83</i> |
| All go home | 134 | <i>MVC 83-89</i> | |
| | 135 | x | |
| | 136 | x | |
| Saturday: return | 137 | <i>MVC 83-89</i> | |
| of the Disciples | 138 | x | |

| | | |
|------------------------|-----|---------------------------------------|
| | 139 | x |
| Descent into Hell | 140 | x |
| The Resurrection | 141 | x |
| Appearance to Mary | 142 | x |
| Three Maries at | 143 | x |
| the Monument | 144 | x |
| Appearance to Magd. | 145 | x |
| | 146 | x |
| Appearance to Peter | 147 | x |
| | 148 | <i>Luke, Postilla, Luke</i> |
| | 149 | <i>MVC 97</i> |
| The Ascencion | 150 | x |
| | 151 | x |
| Mary lives for 16 more | 152 | Thomas of Hales, <i>Vita S. Marie</i> |
| years | 153 | x |
| Pentecost | 154 | x |
| Virtuous life of Mary | 155 | <i>Sermo Angelicus, Vita S. Marie</i> |
| | 156 | x |
| | 157 | x |
| | 158 | x |
| | 159 | x |
| | 160 | x , <i>Revelations I:10</i> |
| | 161 | |
| | 162 | |
| | 163 | |
| Why Christ chose | 164 | <i>Revelations VI:61,</i> |
| Israel | | <i>Mandeville's Travels</i> |
| Assumption of Mary | 165 | <i>Pseudo-Mellito</i> |
| | 166 | <i>Revelations VI:62</i> |
| | 167 | <i>Pseudo-Mellito, Revelations</i> |
| | | <i>VI:62</i> |
| | 168 | <i>Sermo Angelicus</i> |
| The Virtues of Mary's | 169 | <i>Revelations I:9</i> |
| name | 170 | <i>Revelations II:23</i> |
| | 171 | <i>Revelations I:50</i> |

Insert on p.xxv after the first paragraph:

Because of limited space, I shall compare the *LOL* with a limited number of other Lives only. Love's *Myrrour* will receive most treatment, as it is the most famous translation of the *MVC* and one of the most popular in its own time, as well as being particularly important in present-day scholarship on Lives of Christ. I will not discuss the independent Middle English translations of the Passion section of the *MVC* because they deal with the Passion section only *and* have only the *MVC* for their source. For a list of mss of these, see Salter "The Manuscripts of N. Love", p. 126. Of these, *The Privy of the Passion* was printed by Horstmann in *Yorkshire Writers I*, pp. 198-218, and mss of the so-called *MEMPC* are discussed in relation to mss of Love's *Myrrour* in "The Middle English Prose Translation of the *Meditaciones de Passione Christi* and its Links with Manuscripts of Love's *Myrrour*" by Jason Reakes in *Notes & Queries* n.s. 27 (June, 1980), 199-202. A verse version of the Passion section of the *MVC* is the *Meditations on the Supper of Our Lord* edited by J.M. Cowper (*EETS OS* 60, 1875). I will discuss two works that deal with the Passion only, the *Northern Passion* and the *Southern Passion*, because they use other sources than the *MVC* and have been classed in groups c) and d) respectively, enabling me to use them to verify Salter's placing of *LOL*. Furthermore, in the case of the *Southern Passion* there is an interesting parallel in the concern with narrative continuity.

Salter, in "The Manuscripts of N. Love", lists two other Lives of the Virgin and Christ, one of which is not here dealt with because it translates chapter 3 of the *MVC* only. The other one is found in Trinity College Dublin 423, Chetham MUN.A.2.166 and Trinity College Cambridge B.2.18. The first two mss take the story up to the Raising of Lazarus, the third uses Love's translation of the *MVC* for an extra section up to the coming of the Holy Ghost. This text is a strongly meditative independent translation of the *MVC*, although the apocryphal gospels are used for the first part. It is not related to the *LOL*, and will therefore not be discussed in detail below.

I will discuss a further two Lives from Salter's group c), the *Stanzaic Life of Christ* and *Cursor Mundi*, in my quest for classification of the *LOL*, as well as one other life in group d), the *Speculum Devotorum*, which is particularly interesting in its many parallels with the *LOL*, not the least of which is its use of Bridgettine material as well as of the *MVC*. Other works in Salter's group d) not discussed are the *Fruyt of Redempcyon* and *The*

Passioun of Christ, both of which deal mostly with the Passion. The *Fruyt* is only loosely narrative, and strongly meditative, the *Passioun* has a didactic emphasis. Neither is particularly relevant to discovering the nature of the *LOL*, or the classification of it.

THE PLACE OF THE *LYF* IN THE GENRE OF LIVES OF CHRIST

Salter has classified Middle English Lives of Christ in five groups.¹ The *Lyf of Oure Lord* (*LOL*) is mentioned in passing in the fourth group, group (d), where it says about the *LOL* that its "relationship to Love's *Myrrour* has still to be determined precisely".² It is the aim of this chapter to do just that. At the same time an attempt will be made to draw comparisons with other Lives and determine whether group (d) - lives consisting of biblical paraphrase, homily and emotional reflection - is the correct classification for the *LOL*.³

L

The Myrrour of the Blessed Lyf of Jesu Christ

The *Meditationes Vitae Christi* (*MVC*) is certainly the most used source in the *LOL* and the *LOL* therefore merits comparison with that most famous English translation of the *MVC*, Nicholas Love's *Myrrour of the Blessed Lyf of Jesu Christ*.⁴ Salter in her study of the *Myrrour* has discussed the general relationship between that text and the *MVC*.⁵ In her analysis, two aspects of Love's translation were responsible for its general difference in character from the *MVC*. Love was addressing a wider audience, "including, as we know from the provenance of the manuscripts, those in strict contemplative calling, like himself, the lay clergy, and the devout of secular estate".⁶ Consequently, Love omits much doctrinal and theological matter, as well as the discussion of the contemplative life, all of which would have been of interest to a professionally religious audience only. Secondly, Salter finds that Love was providing "a corrective to Lollard teaching".⁷ Thus we find many references to Lollard teaching in the *Myrrour* that are absent from the *MVC*. In all other respects, Salter argues, "the *Myrrour* combines narrative didactive comment and imaginative description as does the *MVC*, and, for the most part, preserves the original Chapter sequence".⁸ Love does not add material from any other sources, although he adds a Treatise on the Sacrament at the end of his work, as part of his attack on Lollard teachings.

We have seen that the *LOL* shares the concern of the *Myrrour* to reach a less learned audience than that of the *MVC* and it is therefore not surprising to find that many of the passages that Love omitted for

that reason have also been cut in the *LOL*. Crucially, however, the *Myrrour* retains much of the meditative material, and is in its meditational character true to the *MVC*. The passage on the Baptism of Christ may serve as an example of the general pattern. *MVC* chapter 16 begins with a scene in which Christ takes leave of Mary and Joseph. Apart from negligible detail, both the *LOL* and the *Myrrour* translate this literally. In the *MVC*, Christ's departure is followed by a meditation on his journey which is retained in the *Myrrour*, but omitted in the *LOL*.⁹ *Myrrour*:

Wherefore we takynge goode entent by inward
compassioun of hym in this jorney speke we to
hym deuoutely in herte thenkyng in this
manere.¹⁰

In the *MVC* and the *Myrrour* we are asked to meditate on how Christ went barefoot, without retinue or pomp and circumstance. We are admonished to follow his humility in the form of an apostrophe to Christ. *Myrrour*:

Trewely goode lorde 3if we desireden with a
sad wille to 3oure rewme and oure comfort were
in heuenly thinges and also therwith 3if we
ynwardly thou3ten and knewen oure self here as
pilgrymes and straungeres we schulde sone and
li3tly folwe 3ow.¹¹

The *LOL* takes up the narrative thread once more at the point where Christ arrives at the river Jordan, where John is baptising the people. Both the *Myrrour* and the *LOL* follow the *MVC* closely for the encounter between Christ and John and for their dialogue. The *MVC* and the *Myrrour* then draw the attention of the readers once more to humility, interrupting the narrative with a short paragraph on the three degrees of humility. The *LOL* does make use of this material, but places it at the end of his chapter, thus keeping the narrative line of the Baptism clear. After this short paragraph, the *MVC* continues with a long theological explanation of humility, based on Bernard. This is obviously becoming too specialized for Love's intended audience, and this passage is left out of the *Myrrour*. Love inserts a short paragraph

author
of the

at the end of the *Myrrour*'s account of the Baptism, comprising the important points from the *MVC*'s long discussion, points that are of direct instructive value to the reader. The *LOL* discards this passage of the *MVC* altogether. The *MVC* then continues with the Baptism itself, interspersing the narrative with meditative and didactic material. The *LOL* extracts the narrative (66/5-66/14: "Seynt John...mankynde"), whereas Love translates the passage completely. *Myrrour*:

Now take we here god hede...,¹²

and:

hou that oure lord Jesu mekely hilde his pees
in to this tyme for oure doctrine to sle
presumpcioun and kepe perfi3te mekenes.¹³

The *MVC* ends its account of the Baptism:

(), eoque studiosius quaerenda affectuosiusque
amanda, quo Dominus in singulis suis actibus
tam signanter studuit eam observare.¹⁴

As already mentioned, Love adds a short paragraph on the important points from Bernard. He then goes on to add his own short summary (marked "N" for Nicholas in the margin) of the lessons to be learnt from Christ's Baptism. The *LOL* inserts the passage on the three degrees of meekness (66/14-67/12: "In this...ry3twisnys") and follows it with material from Lira's *Postilla* explaining why John did not recognize Christ before the Baptism (67/12-67/21: "But ye shall well know, as doctour Lira makyth mynde...baptym"). The following table summarises the treatment in the *Myrrour* and the *LOL* of the chapter on the Baptism in the *MVC*:

| <i>MVC</i> | <i>Myrrour</i> | <i>LOL</i> |
|---|---------------------------------------|--|
| Christ leaves home | v | v |
| Meditation on his journey instruction to reader | v | |
| Arrival at River Jordan | v | v |
| Three degrees of meekness | v | |
| Long theological passage on humility from Bernard | | |
| Baptism itself + meditations and didactic material | v | v but without meditative, didactic material |
| | short, simple para on humility | three degrees of meekness |
| | short instructive addition by Love | addition from Lira |

As mentioned above, Salter finds many places where Love diverges from the *MVC* in order to attack Lollard teachings. The *LOL* has no such attacks, but it is interesting in this context to note a passage in the *LOL* where, relatively unusually for that text, a practical instruction is given to the reader. It is found in a description of Christ's life with Mary and Joseph, revolving around Luke 2:51 (*Et descendit cum eis et venit Nazareth et erat subditus illis*). This description is not taken from the *MVC* or any other source known to me and tells of the duties children owe to their parents. The last 8 lines (62/19-63/2) read as follows in MS T:

Aftur theii ben dede and passid out off this
 worlde we beth bounde to do aftur oure power
 for to do massis for to be seide for hem and
 to do almysdede, fastynge and prayers in
 helpynge and releuyng of hure sowlis. For
 thyse fowre thynges, that is to sey massis,
 almysdedis, ffastyngis, and prayours beth most
 pryncipall thinges that helpith to deliuer
 soules out of purgatory.

Hand C has numbered the words 'massis', 'almysdedis', 'ffastyngis', 'prayours' and 'purgatory' 1 to 5, drawn a brace in the margin of this passage and written the word 'heresies' alongside it. Normally hand C, a late sixteenth or early seventeenth century hand, does no more than correct misreadings and number words or ideas. The passage as it stands is explicitly orthodox and puts the *LOL* clearly on the side of the establishment in the battle of the establishment versus Lollardy. Compare, for instance, the *Myrrour* (Powell p. 187):

Here mowe we ferthermore note specially to
 purpose that they are of Judas parte that
 reprehenden almes dedes, offrynges and othere
 deuociouns of the peple done to holy chirche
 holdinge alle suche 3iftes of deuocioun but
 folie and seienge that it were more medefull
 and better to be 3euen to pore men,

accompanied in the margin by "Nota contra lollardos". But is the *LOL* as a whole such an orthodox work? As has been pointed out in the previous chapter, the result of the efforts of our compiler was a highly narrative work, using the Biblical text regularly in Latin and English, with relatively little doctrinal guidance and with references to distinguish what is or is not in the Bible. Contrast this with the *Myrrour*, about which Hudson¹⁵ has written that Arundel might have been attracted to it because it mixes Biblical and other material up without showing clearly which is which, the latter practice being a hallmark of the Lollards. Could it be that at the time when he was writing our compiler was treading a thin line of what was permissible? In that case

this passage, together with some others such as the institution of the Eucharist (80/13-14), would absolve him instantly should his text be criticized. In comparison with the *Myrrour* then, the *LOL* does no more than acknowledge orthodox teaching (and nowhere quite as clearly as in the above passage), while Lollard teachings are certainly not attacked, and the general nature of the text may indeed have made it of interest to less than orthodox readers.

The *Myrrour* and the *LOL* also differ in their style of translation of the *MVC*. First of all it must here be noted that neither Love nor the compiler of the *LOL* necessarily worked from a version of the *MVC* close to that printed by Peltier, or indeed the same version. The version in Ludolph of Saxony's *Vita Christi* provides one alternative, as does possibly the exemplar for E. Yates' nineteenth century translation.¹⁶ In general, the *LOL*'s translation is less florid, more straightforward. In the *LOL* short or unimportant phrases are left out, and the translations are more sober and not so emotionally charged as those of the *Myrrour*. Biblical quotations in the *MVC* are left in the Latin in the *LOL* and accompanied by translations. Love, in the interests of clarity and simplicity for the lay reader, either discards the quotation completely or gives only the English. The passage on Judas' kiss may serve as an example of the general pattern. Compare the *MVC*:

Et adhuc eo loquente venit ante illos nequam
Judas, pessimus mercator, et osculatus est
eum. Dicitur enim quod moris erat Domini
Jesu, discipulos quos mittebat, in osculo
recipere reduentes; et propterea proditor
ille in signum Jesum per osculum tradidit¹⁷

Myrrour:

And therwith come that wicked Judas the false
traytour the worste chapman that euere was
byfore hem all and boldely kessid that innocent
lambe his lord Jesu. For as it is writen the
maner of custume that our lord vsede of his grete

benignite was what tyme his disciples were sent
forth when they come a3eyn forto resceyue hem in
louely cusse. And therfore that traitour went
bifore and kussede hym.¹⁹

LOL (86/10-14):

And Judas Scaryot went byfore hem alle and come
to Cryste and kissid hym, ffor as hit is seid
the maner was at that tyme of oure lord Jhesu to
kisse his disciplis whan they had ben sent out
and come a3en. Therfor that traytour 3af hem
that tokyn that hit was he wham that he wolde
kisse

It may be noted that the *Myrrour* adds emotive adverbs, adjectives and phrases: 'the worste chapman', 'boldly', 'innocent', 'of his grete benignite', 'louely'. The *LOL* is at the same time more compact and more restrained: 'pessimus mercator' is left out. It is made clear that the kiss was also a signal to the captors, where the *Myrrour* omits this. In other passages, however, the *Myrrour* and the *LOL* can be very similar, as in the *MVC* chapter 80 in which Mary is pleading to the knights who have come from the city not to break Jesus' thighs or do him any further harm:

Et genibus positis, et brachiis cancellatis,
vultu lacrymabili et voce rauca, sic eos
alloquitur, dicens:¹⁹

Myrrour:

and knelynge doun byfore hem and spredynge her
handes with an hie voys sche spak to hem in this
manere:²⁰

LOL (123/24-124/2):

sche fylle on knees and caste her armys abrode
and with a wepyng chere and an hors voys sche
cryed to hem and seide:

The *Myrrour* omits a translation of "vultu lacrymabili", but otherwise both the *LOL* and Love translate the *MVC* quite literally.

To conclude then, the *LOL* and the *Myrrour* never coincide literally and there are no other signs that they knew of each other's versions. The *Myrrour* uses only the *MVC* as its source, whereas the *LOL* uses many other sources. Where the *Myrrour* and the *LOL* use the same passage from the *MVC* they are similar to an extent dictated by the needs of their intended audience, but very different in that Love remains true to the meditative character of the *MVC*. This difference is often paralleled in the details of their translation, with Love's text exhibiting a more emotional approach. Love's concern to refute Lollard teaching is not reflected by the *LOL*.

The Speculum Devotorum

This is a work written by an anonymous Carthusian of Sheen at the request of a nun. It begins with an introduction²¹ in which the author explains how he required the encouragement of his prior to fulfill this request, when he heard that Bonaventura had written "a boke of the same matere", and "most of alle whenne I herde telle that a man of oure ordyr of charturhowse had I turnyd the same boke into englyische". The latter refers to Nicholas Love and his *Myrrour*. As Johnson has pointed out,²² the introduction is "a remarkably sophisticated scholastic prologue, in which all the major traditional categories are dealt with". This provides a contrast with the *LOL*, which in T does not have a prologue at all and in B has a part of the Latin prologue of the *MVC* (see Appendix). Nowhere does the *LOL* state or justify its aims, methods, structure. In the introduction the compiler of the *Speculum Devotorum* acknowledges the use of Comestor's *Historia Scholastica*, Lira's *Postilla*, the *Revelations* of St Bridget, works by St Elizabeth, St Catherina, and other works. The use of many sources, and indeed the

choice of sources, provides an immediate parallel with the *LOL*. The *LOL* and *Speculum Devotorum* (*SD*) share so many sources that they often seem to echo each other, and many of these detailed parallels are pointed out in the Explanatory Notes to the *LOL*. Another parallel is the quite extensive use of the *MVC* in the *SD*, which goes unacknowledged in the introduction or in the text itself. As in the *LOL*, the *MVC* provides the narrative framework, so that both texts have a very similar narrative span. The *SD* runs from the Annunciation to Pentecost, with two introductory chapters on the Creation and the Pre-figuration of Christ (the *LOL* begins with the story of Anne and Joachim and Mary's birth and childhood). As in the *LOL*, most of Christ's Ministry is severely abbreviated. All his miracles and preachings are dealt with in summary fashion in one chapter.²³ *SD*, unlike the *LOL*, has retained the *MVC*'s division of the Passion section into the canonical hours. Also, the general tone of the *SD* is slightly different from that of the *LOL*. The authorial voice is more intrusive, leading the nun for whom he is supposedly writing through the events. For example, during the Visitation of Elizabeth:

Here hauyth compassyon of the grete labore that
sche hath in goynge in & out, & thynkyth what
seruyse 3e wolde haue doo to here yf 3e hadde be
there present wyth here.²⁴

The text is peppered with phrases of the kind: "3e maye thynke also", and "3e maye beholde wyth 3oure gostly eye". In some passages each sentence begins this way. The reader is almost continually exhorted to have "pytee and compassyon", sometimes several times on one page, and invited to regard herself as "vn deuout & vnkynde also" if she does not. The *SD* surpasses the *LOL* in the encyclopaedic nature of the details provided with events. For instance, the *SD* draws on Comestor, Lira and Mandeville to discuss the nature of the thorns in the crown of thorns. Little explanations are regularly added, such as "a century the whyche was a knyghte that hadde an hundryd knyghtys vndyr hym". The narrative is even more detailed than in the *LOL* and includes more events from legendary and other sources. On the whole however, the two works are very similar in general narrative line and the juxtaposition of material from various, often shared, sources. Compare for instance the

chapters on the Nativity.²⁵ First, the *SD* and *LOL* mention Octavian and his plan to make a description of his empire. The *SD* provides some information on which country was the first to be described ("as doctorys seyin"), not in the *LOL*. The *SD* then uses the *Three Kings of Cologne*²⁶ to describe Bethlehem and claim that Christ was born in the same house David had been born in, again none of this is in the *LOL*. The accounts in the two texts of the arrival of Mary and Joseph in Bethlehem differ, but both draw on the *Golden Legend* for some details. *SD*:

the asse 3e maye thynke he brougth that oure
lady mygth syte vpon for sche was wyth chylde &
mygth but febly goo, the oxe to selle & wyth the
pryse bye here lyflode.²⁷

LOL (39/3-6):

the asse to bere oure lady for sche was gret
wyth chylde and also nye hure tyme of chyldynge
and the oxe they drafe with hem to sille at
Bedleem wher was gret congregacyon off pepyll to
paye for hure costis whyle they were fro hoom.

Then both texts change to using St Bridget's *Revelations*. The *SD* breaks the narrative line to do so, whereas the *LOL* joins it up unnoticeably to what precedes, changing Bridget's first person narrative (see previous chapter). The translations from the Latin of the *Revelations* were made independently by each compiler, or they used different pre-existing translations. Compare for instance the *SD*:

And thanne sche lefte vp here handys & eyen
lokyng intently into heuenewarde, & sche stode
as thou3th sche hadde be lefte vp into the
extasy or suownynge of contemplacyon filde wyth
goostly suetnesse²⁸

with the *LOL* 40/17-20:

and sche helde vp bothe hure hondis yclosyd
 togedur and caste hure eyen vp to heuen and
 anoone sche was yraueschid ynto so hye swetnesse
 of contemplacyon yn oure Lorde.

After the Nativity itself the *LOL* inserts short passages from the *Legenda Aurea* and St Jerome about the midwives, which the *SD* does not have. The *SD* describes the Adoration of the shepherds, (the *LOL* allots these no more than one line), and exhorts the reader to be grateful for Christ's humble birth, adding imaginative material on the shepherds after the return to their flocks. The comparison of the passages on the Nativity shows that the *SD* is both more detailed in the narrative, but also a little more meditational and didactic than the *LOL*. We are dealing with two authors/compiler who wrote about the same subject matter, used many of the same sources, were probably writing for a very similar audience, but whose methods and emphasis were subtly different.

The Southern Passion

In a very different way, the *LOL* can be said to be comparable to the *Southern Passion* (*SP*).²⁹ The *SP* has been shown by O.S. Pickering to be an expanded and revised version of the *Ministry and Passion* (*MP*),³⁰ and both poems have been discussed in relation to the *MVC* by the *SP*'s editor and by Pickering.³¹ Pickering's re-analysis has shown convincingly that the *SP* is not as directly dependent on the *MVC* as Brown argued in her introduction to the edition, but was using material generally available to compilers of Lives of Christ or Passion stories. Furthermore, the few emotional passages present in the *SP* and the *MP* are not similar in nature to the *MVC*'s meditational and emotional reflection, but show influence from the exclamatory style popularised by St Bernard and St Anselm, although they are different from that style too.³² As the *LOL* severely abbreviates Christ's Ministry, it will be more profitable to compare the *SP* rather than the *MP*. As the *LOL* uses the *MVC* as one of its main sources for long stretches of narrative, it is not surprising to find that with respect to material used, the two texts are very different. Compare for instance the section on the Last Supper which in the *LOL* is based on the *MVC*. The *SP*

presents a completely different harmonisation of the Gospels, with key events in a different chronological order. Where the *LOL* does not rely on the *MVC*, the accounts, as well as the choice of the events described, are very different in the *LOL* and the *SP*. It is difficult to point to the use of identical sources, as was possible with the *Speculum Devotorum*. Where the *LOL* and the *SP* can be compared, however, is in their relentless pursuance of the narrative line. It is true that the *LOL* and the *SP* have interpolations of a didactic kind, the *SP* rather more frequently than the *LOL*, and never on the same subject. The *SP* is not a meditative work, and does not employ even token meditational phrases as found in the *SD*, exhorting to pity or compassion. The *SP* has a few highly emotional passages in the Passion section, but these make up only a tiny part of the poem and do not truly influence the general tone of the work. Like the *LOL*, the *SP* is concerned to combine accounts into a flowing narrative. Brown writes: "The poet's usual practice, in dealing with a situation of which there are conflicting accounts in the Gospels, is to select from all the Scriptural sources details which can be combined into a consistent narrative, disregarding those which offer chronological or other complications".³³

Works in Salter's group (c)

The works in this group have been defined as "Lives consisting of loose paraphrase of the Biblical account, with homiletic and legendary additions".³⁴ Although all the works in this group are poems, it might at first sight seem a better group in which to place the *LOL*, by virtue of its lack of meditative emphasis. A look at some of the works in this group will shed more light.

The *Northern Passion*³⁵ (*NP*) is, in its shorter version, a poem with a narrative span from the Entry into Jerusalem to the Resurrection. The narrative concentrates on Christ, and Mary's role is very limited. There are very few direct references to the Gospels or direct translations of passages. There is no emotional reflection or meditation, but we do find a few didactic comments. Some of the legendary material is shared with the *LOL*, such as the story of

Longinus (*NP* pp. 220-225, *LOL* 124/15-23). The style is greatly indebted to romance literature, and is very dramatic. The *NP*'s editor Foster has shown how it was used in Passion plays.³⁶ The *NP* is concerned with narrative, but only for an "eager and uncritical audience", asking "only for excitement, not for a well authenticated history".³⁷ This may be contrasted with the *LOL*'s often careful references, and continuous effort to justify the inclusion of particular sources, albeit with the common phrases "a worthi clerke", "a deuout seruaunt" (4/20), and his careful harmonisation of the accounts. The *NP* seems to be aimed at lay hearers or readers only.³⁸ The *LOL* and the *NP* have one aspect in common and that is their failure to link the events of Christ's life to the ritual of the Church.³⁹

Another poem in this group is *A Stanzaic Life of Christ*.⁴⁰ The intended audience of this work does not merely consist of lay people, but also clerks. As Foster points out,⁴¹ the author named his sources to avoid criticism from the more learned: "That Clerkus shal not after say / 0ese newe fables wrote a fonne". The link with the ritual of the Church is made, and sources are carefully stated. This has led Salter to describe the work as "slightly different from the other poems within this group".⁴² The two main sources of the *Stanzaic Life* are not mentioned in the work at all. They are Higden's *Polychronicon* and the *Legenda Aurea*. Instead, the references within these works to *their* sources are taken over wholesale. This is a practice sometimes found in the *LOL*, especially with the *Legenda Aurea*.⁴³ The *Stanzaic Life* does not use direct address of the readers or hearers. No direct instructions are given or meditation_s embarked upon. Therefore the tone, and most of the material of the *Stanzaic Life* are very different from the *LOL*.

The *Cursor Mundi* (*CM*)⁴⁴ is in some ways closer to the *LOL*. Its narrative span is much larger and runs from the Creation to the Last Judgment. However, as Horrall⁴⁵ put it: "the pivotal event in the poem is the passion of Christ, and its clearly expressed devotional emphasis is on the Virgin, as the prologue announces".⁴⁶ This concern with Mary is of course an immediate parallel with the *LOL*, but in the *Cursor Mundi* it takes the form of a great amount of material on the story of Joachim and Anne and Mary's birth and childhood. Also, events in other parts of the *CM* are related to Mary or her genealogy. In contrast to this, the *LOL*'s concern with Mary, although motivating the inclusion of

much of the same material on her birth and childhood as in the *CM*,⁴⁷ leads him to include much material on Mary's role during the Passion, her laments, her meetings with Christ, much of it from St Bridget's *Revelations*. Therefore their concerns are manifest in very different ways. For the Passion, the *LOL* relies heavily on the *NVC*, whereas the *CM* uses the Vulgate, a French bible translation, *Legenda Aurea* and other sources.⁴⁸ Although the *CM* is a work which provides "basic information, a catechumen needed before reception into the Christian Church",⁴⁹ a kind of Christian world history, it is not concerned with instruction in practical daily life. Unlike the *Stanzaic Life* it does not refer to the contemporary rituals of the Church. And remarkably for a work with the narrative span of the *CM*, nearly all the stories "function almost exclusively on the literal rather than the allegorical level".⁵⁰ Compare, for instance, the *Miroure of Mans Saluacioun*,⁵¹ with a narrative span from the Fall of Lucifer to the Last Judgment and which has forty main chapters, consisting "of a leading event (usually from the New Testament) followed by three events (usually from the Old Testament, but also from the New, and sometimes from other sources) which are symbolically related to it".⁵² In the *CM* events are not interpreted figurally. The compiler of the *CM* uses his sources in much the same way that the *LOL* does; "he is aware of several different sources available to him and he consciously either chooses one over another or integrates two versions".⁵³ Like the *LOL*, the *CM* is very much a narrative work. At the end of her article on the *CM* Horrall discusses the interesting subsequent history of the *CM* as a text, saying that "later readers preferred more affective and emotionally charged texts".⁵⁴ The scribe of BL Additional 36983 of the *CM* substituted a rhymed translation of the Pseudo-Bonaventuran *Meditationes de Passione Christi* for the *CM*'s Passion story. Perhaps the *LOL* shows a stage in the development of this taste as well, a stage closer to the emotionally charged texts, in prose, and with a more important role for Mary.

The conclusion must be that the *LOL* should probably remain classed in group (d) of Salter's Middle English Lives, with important qualifications. Its main source is the *NVC*, but it omits everything from that text that characterises it so strongly, and is much less meditative than any of the other Lives in the group. It is, however,

more different from the works in group (c) in that it does have some emotional reflection, as well as directly didactic passages. Its concern with the Virgin as well as with Christ's life and passion distinguishes it from many Lives in any of Salter's groups.

1. Salter, *Nicholas Love's 'Myrrour'* p.55-56 ff.
2. Salter, *Nicholas Love's 'Myrrour'* p. 106 footnote 188. The text is also mentioned in Salter, "The Manuscripts of Nicholas Love" on p. 127 under "Independent Translations or Adaptations of the *MVC* - Lives of Virgin and Christ" (i).
3. Group (a) contains "Lives consisting of Biblical material only with little or no homiletic additions", group (b) "Lives consisting of Biblical narrative broken at regular intervals by didactic comment", group (c) "Lives consisting of loose paraphrase of the Biblical account, with homiletic and legendary additions", group (d) "Lives consisting of Biblical paraphrase, homily and emotional reflection, group (e) "Lives consisting of emotional reflection only, of a lyrical and rhetorical nature, and group (f) the anonymous translation of the *Vita Christi* of Ludolph of Saxony.
4. ed. L.F. Powell (London: Roxburghe Club, 1905).
5. Salter, *Nicholas Love's 'Myrrour'* pp.39-54.
6. Salter, *Nicholas Love's 'Myrrour'* p. 46.
7. Salter, *Nicholas Love's 'Myrrour'* p.47. See also Hudson, *The Premature Reformation* chapter 9 "The Context of Vernacular Wycliffism", which discusses the *Myrrour* on pp. 437-440. Also A.I. Doyle, "Reflections on Some Manuscripts of Nicholas Love's *Myrrour of the Blessed Lyf of Jesu Christ*" in *Leeds Studies in English* 14 (1983), who proposes that the *Myrrour* was adapted later to attack Lollardy (a view attacked by Hudson).
8. Salter, *Nicholas Love's 'Myrrour'* p.50.
9. (after 'disciplis' 65/20).
10. Edn. Powell p.85.
11. Edn. Powell p.86.
12. Edn. Powell p.87.
13. Edn. Powell p.88.
14. Edn. Peltier p.538.
15. *Premature Reformation* pp. 437-440.
16. See P.F.O'Connell, "Love's *Mirroure* and the *MVC*", *Analecta Cartusiana* 82/2 (Salzburg, 1980), 3-44 and I.R. Johnson, "The Latin Source of Nicholas Love's *Mirroure of the Blessed Lyf of Jesu Christ*: A Reconsideration" *Notes and Queries* 231 (June 1986) 157-160.
17. Edn. Peltier p. 602.
18. Edn. Powell p.224.
19. Edn. Peltier p.607.
20. Edn. Powell p.245
21. Edn. Hogg pp.1-11.
22. "Prologue and Practice..." p. 75.
23. Edn. Hogg pp.174-189.
24. Edn. Hogg p.66 ll.9-13.
25. *LDL* 37/1-44/14, *SD* edn. Hogg pp.68-83.
26. Ed. C. Horstmann, *EETS DS* 85 (1886).
27. Edn. Hogg p.72.
28. Edn. Hogg p.75.
29. ed. B.D. Brown, *EETS DS* 169 (1927).
30. "*The Southern Passion* and the *Ministry and Passion*: The Work of a Middle English Reviser", *Leeds Studies in English*, 15 (1984) pp. 33-56.
31. "Devotional Elements in Two Early Middle English Lives of Christ", *Leeds Studies in English* 14 (1983) pp. 152-166.
32. O.S. Pickering, "Devotional Elements" p.161.
33. Introduction to *SP* p.lxi.
34. Salter, *Nicholas Love's 'Myrrour'* p.55.
35. Ed F.A. Foster, *EETS DS* 145, 147 (1913, 1916).
36. Foster, Vol. II pp. 81-101.
37. F.A. Foster, *The Northern Passion (Supplement)* *EETS DS* 183 (1930) p.viii.
38. See the last lines of the Expanded Version in Oxford MS Rawlinson Poetry 175 in *NP (Supplement)* which distinguish between "all *that* () will here" and "all *tha that* will it rede", and the beginning of the same ms (p. 51): "*tharfor thus es it ordand here / In ynglysch, lawd men for to lere*".

39. This usually happens in Lives that are, like *LDL*, connected with *MVC*.
40. Ed. F.A. Foster, *EETS OS* 166 (1926).
41. *EETS OS* 166 p.xix.
42. Salter, *Nicholas Love's 'Myrrour'* p.96.
43. cf 44/16-46/6.
44. ed. R. Morris, *EETS OS* 57, 59, 62, 66, 68, 99, 101 (1874-93); rpt London, 1961-6. Four volumes of a new edition have appeared: *The Southern Version of Cursor Mundi*, gen. ed. S.M. Horrall, 5 vols, vol. I ed. S.M. Horrall, vol. III ed. H.J. Stauffenberg, vol. IV ed. P.H.J. Morris, and vol. II ed. R.R. Fowler (vol. V in preparation) (Ottawa: University of Ottawa Press, 1978, 1986, 1987, 1988).
45. S.M. Horrall, "'For the Commun at Understand': *Cursor Mundi* and its Background" in *De Cella in Seculum: Religious and Secular Life and Devotion in Late Medieval England*, ed. M.G. Sargent (Woodbridge: Brewer, 1989).
46. Horrall, "For the Commun", p.100 and "In hir wirschip wald i bigyn / a lastand warc apon to myn, / For to do man knaw hir kyn" (edn. Morris, Vol. I 111-112).
47. Based mostly on apocryphal gospels, in the case of the *CN* via a French source, Wace's *L'établissement de la fête de la conception Notre Dame*.
48. See Horrall ed., Vol. III pp. xvii-xx.
49. Horrall, "For the Commun" p.97.
50. Horrall, "For the Commun" p.101.
51. Ed. A. Henry (Aldershot: Scolar Press, 1986).
52. Edn. Henry p. 13.
53. Horrall, "For the Commun" p.101.
54. Horrall, "For the Commun" p.106.

Insert on p. xlii instead of the plain list of items this annotated list.

The ms contains 13 items:

| | Language | Folios |
|---|---------------|-----------|
| 1. Tract on the Sacraments | English | 1R-2R |
| 2. Assit principio sancta maria meo | English | 2R-5R |
| 3. The Lyf of Oure Lord and the Virgyn Mary | English | 5R-42V |
| 4. This schorte pystell... | English | 43R-60V |
| 5. Tractatus de Purgatorio scriptus AD 1196 | Latin | 62R-86V |
| 6. Inc. Speculum peccatoris et regula moriendi | Latin | 86V-90V |
| 7. Vision of Tundale | Latin | 91R-94R |
| 8. Miscellaneous extracts from the Sentences. Bede, Hugo, Augustine etc. | Latin | 94R-96V |
| 9. Exposition on the Lord's prayer | Latin | 96V-98R |
| 10. Of the Conception of the Virgin | Latin | 98V-101R |
| 11. On the seven deadly sins Each of the sins has a distich or quatrain in English. | Latin & Engl. | 101R-103R |
| 12. De decem mandatis Only the first four are treated, and each has an English quatrain. | Latin & Engl. | 103R-104R |
| 13. Donatus Devocionus In another hand (my hand B see p. xliii). | Latin | 105R-111R |

Number 5 is a Latin version of the vision of the other-world of the Monk of Eynsham. H.E. Salter prints a version of this Vision in vol. 2 of his *Eynsham Cartulary* (*Oxford Historical Society* 49, 51) (Oxford: Clarendon, 1908) pp. 285-371. He also gives an introduction to the work on pp. 257-283 of that volume.

Number 7 is a Latin version of the Vision of Tundale, a text for popular instruction on the existence of the other-world and the importance of the extension of divine mercy to sinners. A Latin text was printed by A. Wagner in *Visio Tnugdali* (Erlangen: Verlag von Andreas Deichert, 1882) on the basis of more than 50 manuscripts. This is still the most useful Latin edition according to R. Mearns in *The Vision of Tundale* (Heidelberg: C.

Winter, 1985), who gives a useful introduction and bibliography and prints a Middle English version with a parallel edition of the Latin version in MS Bodley 536. N.F. Palmer in *Visio Tnugdali* (München: Artemis Verlag, 1982) has unearthed around 154 Latin copies of this work and lists the version in TCC B.15.42 on p.6 as 374(7). H. Spilling discusses the place of the work in Medieval Vision Literature in *Die Visio Tnugdali; Eigenart und Stellung in der mittelalterlichen Visionsliteratur bis zum Ende des 12. Jahrhunderts* (Münchener Beiträge zur Mediävistik und Renaissance Forschung, 21) (München: Bei der Arceo-Gesellschaft, 1975).

Number 13, according to James (*Catalogue*), is a parody of *Donatus de Partibus orationis*, which remains unprinted in a modern edition, but see early prints such as one by Joh. Rastel around 1515 (*Short-Title Catalogue* nr 7018.7).

The volume as a whole then seems to be a work of the kind discussed by Pantin and Russell in the context of instruction of laity and parish priests after the Lateran Council of 1215. It shows the typical contents of such a volume of instruction. According to Russell "an explication of the Lord's Prayer, the Creed and the Ten Commandments (...) along with the discussion of the Seven Deadly Sins and their corresponding Virtues, form the centre of this teaching" ("Instruction of Laity" p. 103). V. Gillespie in "Vernacular Books of Religion" in *Book Production and Publishing in Britain 1375-1475*, ed. J. Griffiths and D. Pearsall (Cambridge: CUP, 1989), pp. 317-344, discusses the need for and use of religious, devotional and/or instructive works in English by the laity, but says on p. 318 that "the typical clerical miscellany of the period was still likely to contain more Latin than English". The period he refers to is the end of the fourteenth century. There is as a matter of fact a little more English in ms T than Latin, mostly by virtue of the *LOL*, but it would seem that the presence of so many items in Latin points towards a clerical readership of T rather than a lay audience. We must not forget, however, that in ms B the *LOL* appears by itself, so we should not automatically deduce that what we have just said about ms T as a whole is necessarily true for the *LOL*. Regarding the discussion of the nature of the *LOL* in the previous chapters it might be of interest to note that it does not appear with mystical works, whereas the *Myrrour*, for instance, appears twice with Hilton's *Scale of Perfection*. On the whole, ms T is not a surprising context for the *LOL*.

several running titles. Also in the margins we find regularly a triangular arrangement of dots, which in Hector³ is called a periodus. All occurrences are listed in Textual Note 14/6. I have not been able to identify a pattern of behaviour of the scribe with regard to this sign. Its occurrences do not seem to coincide with the uses Hector mentions. Chapter headings in Latin or English are in red textura, but are missing towards the end of the text, although space was left for them. The text following a chapter heading or a space left for a chapter heading usually starts with a large initial in blue, sometimes red, ink, of 3 lines deep and 7 or 8 characters wide. Guide letters are often still visible. Up to f. 19v large initials and some other letters in each line have been decorated with red ink. From f. 20r this practice ceases abruptly and does not recur. One type of error to which the scribe seems particularly prone in the first third of the manuscript is to repeat a word he had just written at the end of a line at the beginning of the new line. This occurs in lines 5/18; 7/18; 10/22; 11/24; 13/15; 14/11; 14/16; 43/9; 44/4; 51/3. On ff 5r and 13r are several paragraphus marks inserted into the text with red ink after completion of the writing. The text gives the impression of never having been finished properly. Nonetheless, comparison with source texts has shown that this ms was more carefully executed than MS B, with fewer scribal errors and omissions. On this basis, MS T has been chosen to function as base text.

Three hands may be distinguished in this text. The main body of the text, as well as some marginalia and interlinear or other corrections, is in a mid-fifteenth century hand which will be called A. See below for a full description. The second hand, hand B, occurs from f. 20r onwards, and is found mainly in marginal, interlinear and other corrections made near the time of writing. It is slightly larger than hand A and differs in some of its letterforms, notably 'e'. A.I. Doyle identified this hand as the main hand of the last item in the volume, the *Donatus Devocionus* (the other items are all in hand A). It may be noted that f. 20r, where hand B is first found, is the folio where rubrication of large initials ceases. It is also the beginning of a new quire. Hand C is a late sixteenth or early seventeenth century hand, fine, small but very clear. It provides occasional comments and numbering of items in the text, as well as a very few corrections, and is found throughout the text under consideration, and indeed in the

rest of the volume. There are a further two hands which only occur in a few words in margins. These are identified in Textual Notes 44/17-18; 124/15; 75/23; 76/6.

On the last fly-leaf of the volume is an inscription: "Anno domini m' cccc' sexagesimo viii' seruiuit fr. Will' Caston sub egidio carn pro matre sua qui obiit viij idus octobris litera dominicalis g.", which, according to A.I. Doyle, probably refers to the Dominican William Caston ordained from the Hereford, Gloucester and Worcester convents in 1463-64.⁴ Carn or Caru could be Carne in Cornwall or Carew in Devon respectively. There is also a scribble of a writ addressed to Devon on the last fly-leaf: "ffiat litere versus Ric^m Palgrav de Ad(?)raske in Com. Deuon. de sub pena ad sect(?) Water Glower (?) pro...", which suggests the book might have been there by the end of the fifteenth century. Between ff. 103v and 104r are two leaves that have been cut off vertically. On one of them is written: "Oh Lord, thoughe I be sometyme afrayd yet do I put my trust in thee Tho Leventhorp 1581". This might well be the Thomas Leventhorp who was admitted as a fellow commoner at Peterhouse in 1582, admitted to the Inner Temple in 1585, and who died in 1594.⁵ This may suggest that the volume was in Cambridge circa 1581, and did not move again, as the inscription on the first fly-leaf reads: "Ex dono Ant. Scattergood, S.T.D., huius Collegii quondam Sacellani 1662". This refers to Antony Scattergood (1611-1687) who matriculated from Trinity College Cambridge as a sizar in 1628, received his B.A. in 1632-3 and was chaplain of the college from 1637-1640. He held several livings and was librarian at Lincoln Cathedral. In 1660 he published, with others, a collection of Biblical criticism, and in 1663 he received the degree of D.D. at Cambridge, followed in 1669 by his incorporation D.D. at Oxford. He continued to edit and publish theological works.⁶

Collation

I shall discuss below the collation of that part of the ms which contains the

LOL.

M.R. James⁷ gives the following collation:

1^a (1-5 gone) 2^a 3^a 4^a 5^a 6^a 7^a (wants 4). I should like to propose a

slightly different collation on the basis of textual evidence set out below:

1^a (1-5 gone) 2^a 3^a 4^a (wants 3,4,5,6) 5^a 6^a 7^a (wants 4) OR 7^a (wants 4-8).

The codicological evidence by which we may arrive at this collation consists of catchwords in the bottom margin at the end of each quire (f. 11v 'of heuen', f. 19v 'not', f. 31v 'fals', f. 39v 'pasche'), and quire-numbering at the bottom of each first leaf of a quire. If we accept James' construction of the first quire, it is immediately clear that the foliation of the MS is of later date and can be ignored for our present purpose.

The textual evidence of the proposed collation rests on two assumptions. The first is that the two MSS under consideration are complementary, i.e. any textual gap in one MS is assumed to be as long as would be needed for all the material found in the same place in the other MS. The other assumption is numerical, used to (roughly) calculate gap lengths: one leaf in MS Bodley 578 (MS B) = 150 lines in MS T.

On the basis of these assumptions it can be argued that four leaves are missing in MS T between ff. 21 and 22. It is clear that a part of the text is missing because of a logical gap between 21v and 22r. In MS B we find ca. 9 sides of material, which, in whole leaves, would be ca. 4 leaves in the script and lay-out of MS T. This, incidentally, gives us an 8-folio quire analogous to the other quires.

What has happened at the end of the text in MS T is not so easy to conjecture. James states: "ends imperfectly f. 42b." The lack of a catchword at the bottom of f. 42 certainly indicates that this was not the last leaf of the original quire, and there is nothing to suggest that material has been lost between f. 40, the beginning of quire 7, and f. 42.

Comparison with MS B yields the following. Firstly, MS B has at least another 4 leaves of text, the equivalent of 3.5 leaves in the normal script and lay-out of MS T. Secondly, MS T ends with a line not found in MS B. It starts after a point, and is a self-contained semantic unit; to find such a line unique to MS T is an unusual occurrence in itself. It ends the leaf as well as the entire text and runs: 'for θou sche dide alle hure besynesse'. This seems almost

Insert on p. xlvi:

There is, however, a gap in B after f. 45, which might have contained material discussed in Expl. Note 165/9-16. We cannot be sure how much of B was lost, but on the basis of quire numbering I have assumed that it concerns just one leaf. Thus there would originally have been 5 more leaves in B, equalling approximately 4.5 leaves of T.

deliberately to cut short the end, by summing up the aim of all the besynesse of Mary there was apparently no time or space to list. / To fit in all the material found in MS B, quire 7 would have had to consist of 8 leaves (with 4,5,6,7,8 missing). That it could not have been done 7^a 8^a is suggested by the quire-numbering, which has quire 8 starting on f. 43, with the next text, so that the collation must have been 7^a / or (wants 7^a (wants 4-8)).

Script

MS T is written in a mid-fifteenth century anglicana hand.² It features a two-compartment a with a large upper lobe which makes the letter extend above the general level of the other letters, and which makes it in fact indistinguishable from the capital. The script has a d with a looped ascender, 8-shaped two-compartment g, a short cursive s in final position, similar to the capital form, and a long r (alongside 2-shaped r in medial and final position). We find a cursive circular e form alongside an earlier form of e. The letter h has a looped descender from its limb. y and 0 are clearly distinguishable, the y having a descender curving to the right, and sometimes being dotted. The yogh looks very much like the z and is 3-shaped. In the ascenders of l and h we find angular as well as rounded loops. The script as a whole has a vertical appearance and looks quite rounded. A number of letter forms are attested rather late by Johnson & Jenkinson,³ such as the very upright b with its rounded loop and very round body, the capital b with z-shaped approach, a rounded h with its descender from the limb coming all the way up to the line again and forming the connection with the next letter (alongside forms with short descenders), a very simple Secretary w (alongside more complicated anglicana ones).

Text division and Lay-out

The text is divided into 39 chapters of differing length. They may be marked by a chapter heading, a large initial, or both.

If there is a chapter heading, it is in textura larger than the main body of the text and made with a thicker stroke. A heading will be followed by line-fillers consisting of a point-plus-virgula or double hyphen. Up to f. 28v chapters may be indicated only by a large initial

beginning the new chapter. After f. 28v, if there is no chapter heading, space has been left for one to be filled in later. The chapters are not numbered.

Other parts of the text have been highlighted by underlining or by the use of textura. All the material in Latin is in textura. Towards the end of the text some Latin Bible quotations have been omitted, and space was left for them to be written in later, as in the case of the chapter headings. All the Biblical quotations, whether they are in Latin or English, are in textura, apart from f. 10v, where a Bible quotation in English is in the anglicana of the main body of the text, and has been underlined. Sometimes the name of a reference or *auctoritas* may be in textura in the margin. On three occasions, near the beginning of the text, words introducing a new source have been written in textura, such as 'Also Seint Jerom writith'. Also near the beginning there is one example of 'nota bene' in textura in the margin, and a reference to the seven prayers of Mary.

Underlining is not used as extensively in this manuscript as it is in MS B. On some occasions it is used to emphasize an important point in the narrative, or to indicate an important moral precept for the reader.

The point is used as a kind of lay-out feature in that it very often finishes a column, regardless of the grammatical structure of the text at that point.

Punctuation and Capitalisation

MS T uses the point, the double hyphen, the double hyphen with points above and below it, and the point-plus-virgula.

The double hyphen is used to break words at the end of a line.

The point can indicate the end of a sentence, i.e. the largest grammatical unit in the text, and may then be followed by a capital. Sometimes the capital alone appears to begin a new sentence, without a point preceding it. A point may also introduce a subordinate or coordinate clause and such a clause may begin with a capital. Again, the capital may be found in this position without a preceding point. Direct speech may be introduced by a point, and the speech itself may begin with a capital. Here also the capital alone may appear. Words in a textura chapter heading may be separated by points. In a number of

places the point and capital appear where no new sentence should be started, and where modern practice would not allow so strong a division, for instance, where the new 'sentence' has no subject of its own, or where it is in effect a relative clause to the previous 'sentence'.

The capital, apart from the uses mentioned above, may sometimes be used at the beginning of proper names. Rarely, nouns may be capitalised in mid-sentence.

The double hyphen with a point above it and point below it is used in exactly the same positions as the point, and its use increases towards the end of the text.

Both the point and the point-plus-virgula are used as line-fillers, even in mid-sentence, and towards the end of the text the double hyphen with points can also take this function. As mentioned in the section on text division and lay-out, a point is very often found at the end of a column as a kind of lay-out feature.

All the above mentioned signs may occur for no apparent reason in mid-grammatical unit, or not appear where we would expect them.

Language

General

Phonology

The reflex of OE long a is o, as in 'home' and 'anoone'. OE a before nasals yields a, as in 'man', 'lande', 'any', 'many', although 'ony' and 'londe' also occur (infrequently). The reflex of OE y is spelt i or y, as in 'kyn'. OE f- and s- remain.

Morphology

The plural of nouns is in -s, with the exception of plurals in -n for forms of the word eye ('ehen', 'yen'), which all occur early in the text. For the form of pronouns, see Linguistic Profile items 2-9. The verbal noun ends in -ynge, as does the present participle. The weak past participle ends in -id, -ed, or -yd. All past participles may take an y- or i- prefix. Infinitives have zero ending. The 2 sg. pres. indic. ending is -est or -ist, the 3 sg. -ith, the 3 pl. -ith and -e.

Detailed Analysis

The following analysis has been conducted according to the principles and guidelines explained in the General Introduction of *A Linguistic Atlas of Late Mediaeval English* (LALME) vol. 1.¹⁰ The detailed Linguistic Profile below has been constructed following the procedures outlined there and is the result of a partially ordered profile (see LALME vol. 1 p. 8) of ff. 19R-21V and 40R-42V (the middle and the end of the text) for all items for which item maps are printed in LALME vol. 2 (for criteria, see vol. 2 p. ix)

| ITEM | FORM IN T |
|-------------|-----------------------------|
| 2 THESE | thes, these, thyse |
| 4 SHE | sche, scheo |
| 5 HER | hir, her, (hure), (hire) |
| 7 THEY | they, ((thei)), ((θei)) |
| 8 THEM | hem, ((ham)) |
| 9 THEIR | her, hure |
| 10 SUCH | suche |
| 11 WHICH | the whiche, the whyche |
| 12 EACH | |
| 13 MANY | many |
| 14 MAN | man |
| 15 ANY | any, eny |
| 16 MUCH | moche |
| 17 ARE | beth, ben |
| 21 WAS | was |
| 22 SHALL sg | schall, ((shalle)) |
| 23 SHOULD | schulde |
| 24 WILL sg | woll |
| 24 WILL pl | wolle |
| 28 FROM | fro |
| 29 AFTER | aftur |
| 31 THAN | than |

| | | |
|-----|-------------|-------------------------|
| 32 | THOUGH | thou |
| 33 | IF | yf |
| 36 | AGAINST | a3en |
| 38 | ERE | or |
| 39 | SINCE | sithe, si00e |
| 40 | YET | 3ut |
| 42 | STRENGTH | |
| 44 | WH- | wh- |
| 45 | NOT | nat, not, ((nought)) |
| 46 | NOR | ne, (no0er) |
| 48 | WORLD | worlde |
| 52 | WHERE | where, (wher) |
| 53 | MIGHT | my3t, (my3te) |
| 54 | THROUGH | through |
| 55 | WHEN | whan |
| 57 | PRES. PART. | -ynge |
| 91 | BUT | but |
| 98 | CHURCH | |
| 103 | DIE | |
| 115 | EYE | |
| 124 | FIRE | |
| 125 | FIRST | furste |
| 139 | GOOD | good, goode |
| 149 | HIGH | hye |
| 157 | HUNDRED | |
| 170 | LITTLE | lytell |
| 188 | NEITHER+NOR | ne0er...ne |
| 198 | OR | or |
| 202 | OWN | owne |
| 210 | SAY | sey |
| 211 | SEE | saw, (sawe) |
| 213 | SELF | selfe |
| 235 | THITHER | |
| 236 | THOUSAND | |
| 238 | TOGETHER | togedur |
| 242 | TWO | twey |

251 WHETHER

whedur, whethur, wheður

252 WHITHER

Forms placing T in a West-Midland context are 'scho' for 4 SHE, 'hure' for 5 HER, 'hure' for 9 THEIR, '3ut' for 40 YET, and 'nat' for 42 NOT. Comparison with the Item Maps and the County Dictionary (*LALME* vols. 2 & 4) seems to indicate a Warwickshire-Worcestershire-Gloucestershire dialect, as this is the area where the greatest number of forms in T may be combined. The forms for items 2, 4, 9, 11, 24, 32, 39, 40, 41, 54, 125, 149, 170, 188, 238 and 251 seem most useful for dialectal differentiation, and of these Warwickshire attests the greatest number. Warwickshire on the whole has the greatest percentage of its LPs attesting each form in T compared with Worcestershire and Gloucestershire. LPs 4684, 8040 and 4285 in *LALME* vol. 4 seem closest to T. Three forms are not found in Warwickshire or Worcestershire, and they are 'the whyche' for 11 WHICH, 'thou' for 32 THOUGH, and 'whilest' for 41 WHILE. 'the whyche', apart from possibly being no more than a simple spelling variant of 'the whiche', is attested in nearby Herefordshire. 'thou' and 'whilest' (which occur twice and three times respectively) are not attested in the area and cannot be explained as so-called derived variants either (*LALME* vol. 1 p. 20). We may therefore be dealing with a minor case of a *Mischsprache*¹¹ and can profitably try to locate those two forms elsewhere. Scrutiny of the County Dictionary reveals that they have Suffolk in common. If an earlier exemplar of T came from that area we would expect to find more forms from that area in the beginning of the text (*LALME* vol. 1 p. 15-16 *Progressively Translated Texts*). Of a Linguistic Profile made exclusively for the beginning of the text (ff. 5R-8V), based on the same items as the Profile for the middle and end, these are the forms that appear to be unique to the beginning of the text:

| ITEM | FORM IN T UNIQUE TO FF. 5R-8V |
|----------|-------------------------------|
| 4 SHE | 3eo |
| 5 HER | hyre |
| 11 WHICH | the which |
| 12 EACH | eche on, euerychone |

| | | |
|-----|----------|---------------------|
| 23 | SHOULD | schuld, scholde |
| 33 | IF | if |
| 36 | AGAINST | a3enst |
| 42 | STRENGTH | strengthe |
| 46 | NOR | nor, no |
| 53 | MIGHT | myght |
| 55 | WHEN | whanne |
| 91 | BUT | butt |
| 115 | EYE pl. | eyen, ehen, yen, en |
| 125 | FIRST | fyrst |
| 170 | LITTLE | litell |
| 242 | TWO | two |

Of these forms many are so common that it is difficult to say anything meaningful about them. Of course many of them are attested in Warwickshire, Worcestershire, Gloucestershire or Herefordshire.

However, Norfolk and Suffolk seem not only to have a high percentage of the forms not occurring in those four counties, but also a relatively great number of LPs attesting them. 'here' for 9 THEIR and 'strengthe' for 42 STRENGTH are strongly represented in Norfolk and Suffolk ('here' also in Essex), 'hyre' for 5 HER in Suffolk, 'schuld' for 23 SHOULD in Norfolk. We might therefore tentatively postulate a dialect in that area for the exemplar of T. This would agree with our findings in the main body of the text, where 'thou' and 'whilest' for items 32 and 41 do not fit in the West-Midlands, but have Suffolk in common.

Incidentally, most of the forms in the main body of the text that occur only once, and so are not listed in the LP, have Norfolk and/or Suffolk in common. But to return to the LP for the beginning of the text, there are three forms there which are not attested in East-Anglia. One is '3eo' for 4 SHE, which is typically Devon and Somerset, but does also occur in Gloucestershire. It has one occurrence only, so could be what has been called a 'show-through' (*LALME* vol. 1 p. 13) of an earlier copy still. The other two forms unattested in Norfolk-Suffolk-Essex are 'en' for 115 EYE pl., one occurrence only, attested in Yorkshire West Riding, and 'euerychone' for 12 EACH, one occurrence only, attested exclusively, and very infrequently at that, in Lincolnshire.

Notes

1. Previously described by M.R. James, *The Western Manuscripts in Trinity College, Cambridge*, 3 vols (Cambridge: At the University Press, 1900), vol. 1 p. 510-11.
2. Private communication from A.I. Doyle, who also identified hand B as that of the scribe of *Donatus Devocionus*, found as the last item in the volume.
3. L.C. Hector, *The Handwriting of English documents* (London: Edward Arnold, 1966), p. 47. The triangular arrangement of dots is called a periodus in an undated manuscript from Vallombrosa and is 'used at the end of a chapter or of a whole speech, when nothing further remains to be said'.
4. A.B. Emden, *A Survey of Dominicans in England* (Rome: S. Sabina, 1967), p. 301.
5. *Alumni Cantabrigienses* Part I: from the earliest times to 1751, eds. J. Venn and J.A. Venn (Cambridge: At the University Press, 1922).
6. *Dictionary of National Biography*, ed. L. Stephen (London: Smith, Elder & Co, 1885-).
7. *The Western Manuscripts in Trinity College, Cambridge*, p. 511 (vol. 1).
8. For a description, see M.B. Parkes, *English Cursive Bookhands* (Oxford: At the Clarendon Press, 1969). In a private communication, A.I. Doyle dates the hand second quarter of the fifteenth-century.
9. C. Johnson & H. Jenkinson, *English courthand AD 1066 to 1500* (Oxford: At the Clarendon Press, 1915).
10. A. MacIntosh *et al.*, *A Linguistic Atlas of Late Mediaeval English* (Aberdeen: Aberdeen University Press, 1986). See also M. Benskin, "The 'fit-technique' explained" in *Regionalism in Late Medieval Manuscripts and Texts: Proceedings of the Fifth York MS Conference*, ed. F. Riddy (Woodbridge: Brewer, 1991) pp. 9-26. Aspects of LALME have been critically assessed by T.L. Burton in "On the Current State of ME Dialectology", *Leeds Studies in English*, n.s. 22 (1992) pp. 167-208. A response from M. Benskin, "In Reply to Dr. Burton", is found on pp. 209-262 of the same volume.
11. I use the term as defined in LALME vol. 1 where the defining characteristic of a *Mischsprache* is said to be 'the persistent co-occurrence of dialect forms whose regional distributions are such that their geographical overlap cannot reasonably be supposed'.

DESCRIPTION OF MS BODLEY 578

General Description

This manuscript dates from the first half of the fifteenth century.¹ It has iii + 50 paper leaves, numbered i-iii and then in arabic numerals 1-47. This foliation is modern and mistaken, as several leaves are missing. The text is written in brown and red ink, in one column of 150 x 108 mm on leaves of 218 x 150 mm. Each column has between 32 and 36 lines. On some leaves, the ruling of the boundaries of the written space is still faintly visible (there is no other ruling). The volume was probably bound in the eighteenth century, perhaps in connection with its bequest to the library in 1720, and leaves i-iii and the three empty and unnumbered final leaves probably date from that period. Folios 1R and 47V are very dirty and jagged, and the manuscript may have had no binding for quite some time until the bequest to the library was made. Leaves i-iii are in fact two bifolia of which one sheet is stuck to the board. The same applies to the final three leaves. Part of a Britannia watermark can still be seen on leaf ii. See below for the collation of this manuscript. The text of *The Lyf or Oure Lord and the Virgyn Mary* is the only item in this ms.

All of the text is in brown ink, with chapter titles usually in textura and underlined in red. All text and numbers in the margins are in brown, either with red underlining or in a red box. Any line-fillers are also in red. Many capitals have been decorated with a vertical red line. From quire 2 onwards the text following a chapter heading starts with a red initial, 4 lines high and 13 characters wide, for which a small guide-letter in brown may sometimes still be seen. As in MS T the marginalia consist of numbering, some running titles, and in addition paragraphus marks of various shapes which I have been unable to connect with their respective functions.

The manuscript is in one hand, which is described below. A noticeable change in appearance occurs on f. 29^r. ^LThrough 29^r and this different appearance, a taller, more angular and narrower script, slowly changes back to the original script, so that we are perhaps dealing with a newly cut pen, rather than a change of scribe. The change occurs in the middle of a quire. There are two additions by an eighteenth century

hand, once on f. 42V line 15, the interlinear correction 'ladie', and also in the top margin of f. 22R 'what they should remember that doo y.. noo flessch on the wennesday', a indication of what is discussed in the text at that point.

There is an inscription on leaf iii which reads:

NE.F. 9. 20. EN. 91

A.D. 1720

Bibliothecae Bodleianae d.d.

Joannes Brabourne S.T.P.

Aulae Nov. Hospitii

Principalis

identifying John Brabourne as the donor of this manuscript to the library. This is John Brabourne who matriculated in 1680-1 at Magdalen Hall. He received his B.A. in 1684, his M.A. in 1687, was a fellow of Magdalen College from 1689-96, received his B.D. and D.D. in 1708 and became principal of New Inn Hall (Aulae Nov. Hospitii Principalis) in 1709.² According to Hearne³ he died in 1726 not 1736 as in the Alumni register.

Collation

The collation of the manuscript is as follows:

1¹² + 2 leaves, 2¹⁶ (4, 13 missing), 3¹⁶, 4⁴ (2 missing). This collation is supported by the evidence of binding slips, catchwords, quire numbering and textual evidence. In quire 1 the leaves are signed adi-aviii, in quire 2 bi-bviii, with biv missing. In quire 3 only some leaves are signed: ij, iij, v, vj, vij, viij, and in quire 4 the leaves are signed i, iij and iiij (ij is missing). Catchwords are found at the bottom of folio 14 (sonne), 28 (they), and 44 (bete). In quire 2 there is a gap in the text between f. 17 and f. 18, which is the length of approximately one leaf when compared with the text in MS T. The same applies to f. 25 and f. 26.

There is also a gap in the text after f. 45, probably the length of the leaf that is missing if we take the quire numbering as a guide. The leaf possibly contained material from *Pseudo-Mellito*, as discussed in Expl. Note 165/9-16.

Script

MS B is written in a clear Anglicana. We find the distinctive two compartment a (alongside a Secretary one), although this does not extend above the other letters as much as it does in the writing of MS T. The letter d has two forms, one anglicana with a looped ascender, the other a form with a triangular body, and an ascender consisting of the lengthening of the right hand side of the triangle. This ascender is straight and has no loop, and shows the Secretary influence in the hand. The g is still the typical 8-shaped two compartment one of anglicana. Of the letter r we find four forms, the long r, and three 2-shaped varieties, resembling v, z and 3 respectively. Initially and medially we find long s, finally short s. The letters y and thorn are clearly distinguishable. The y is not dotted but has a descender curving to the right and is differently shaped from the thorn. Yogh is used and has the flat-topped 3 shape, much like the z. This hand, unlike that of MS T, does not feature any anglicana forms of w, but consistently has the simple Secretary variety. It is a firm and clear, upright script. The loops are generally rounded rather than angular. These features combine to suggest a date around the middle of the fifteenth century.

Text Division and Lay-out

The text is divided into 37 chapters of on average $3/4$ folios long. Typically they start with a heading in large textura (that is, about twice the size of the normal letter), in a considerably thicker stroke. The heading will be placed on its own line or double line, which will be filled up with line-fillers and flourishes. Nineteen of the chapters are numbered with arabic numerals in the margin, starting with chapter 2 on folio 15R through to 22 on 31V. The text will start with a large initial, 4 lines tall, and around 15 spaces wide, and end with a periodus (a triangle of dots) and linefillers where appropriate. Due to loss of material the headings of chapters 8 and 18 are not found in this manuscript, and there is a heading between 21 and 22 which is not numbered, not preceded by a periodus and where the initial starts the heading itself, rather than the text.

The first eleven folios are irregular, in that the text is divided into two chapters, headed as described above, but not numbered. These two chapters have in turn been divided under subheadings into three and two sections respectively. These subheadings are in underlined large textura in the middle of the text, not preceded by a periodus, and marked in the margin by a ¶ sign. The text does not start with a large initial. After heading 22 another 12 headings follow, all as described above, but unnumbered.

Other lay-out features of the text are numbering in the margin, which may be used where there is an enumeration in the text. The seven prayers of Mary, for instance, on f. 3R, are accompanied by the arabic numerals 1-7 in the margin. Appropriate words like 'The first' and 'The second' may be underlined in the text.

Also in the margins we find a series of ¶ signs, seemingly in some hierarchic order of complexity, the meaning or logic of which I have not been able to detect. The more complex the sign, the greater the number of superior flourishes accompanying it. The simple ¶ is most commonly found. First of all, this sign or its multiples point to important material in the text. Often this material is underlined. It may consist of the mention of the name of a Biblical figure, church father, *auctoritas* or prophet, but it can also be a quotation, sometimes Biblical, in Latin or English. Also these signs draw attention to discussions in the text which should specially be taken in by the reader, sometimes literally calling him/her to contemplate something in particular or to follow a certain mode of action or practice mentioned in the text. An unrelated but sometimes overlapping function of the ¶ sign is to indicate a break of some kind in the flow of the text, for instance, where a new part of the narrative begins, where we find comparative or contrastive matter to the previous material, or a new thought or meditation on the previous material. The first two or three words of such material may be underlined.

Underlining in the text may take place for different reasons. As mentioned above, names of persons may be underlined. Places may also be underlined, but they do not give rise to ¶ signs in the margin. Also mentioned above is the underlining of the first words of a new part in the text. This can sometimes happen without an accompanying ¶ sign, and is sometimes accompanied by a little summary in a box in the margin. Also underlined are all Bible quotations, in Latin or English. They are

very often accompanied by ¶ signs in the margin, and when in Latin may be in large textura. The beginnings of other quotations may also be underlined. Lastly, underlining is used to emphasize certain concepts or thoughts.

Punctuation

The punctuation marks employed in the body of the text are the simple point and the double hyphen. The double hyphen is used to break words at the end of a line.

It is regular practice in this manuscript to finish a sentence, i.e. what modern practice regards as the largest grammatical unit in a text, with a point, varying in height indiscriminately between the writing line and halfway up the letter, and to begin a new sentence with a capital. Sometimes, especially when the new sentence coincides with the beginning of a new line, we find only the capital beginning the new sentence, with no visible point preceding it. As in MS T, the point and/or capital may appear in inappropriate positions for no apparent reason.

The point and capital are also used to separate proper names, nouns or noun-phrases in enumerations and lists, although it is more usual to find just a point separating these small units.

When followed by a minuscule the point can have various uses. It frequently separates coordinated or subordinated clauses within a sentence. It may indicate the beginning of the main clause where this has been delayed by, for instance, an adverbial clause. It is, very rarely, found immediately after the subject before the rest of the sentence. It is found immediately after the introduction to direct speech, before the quotation itself. The quotations may or may not start with a majuscule. When they are underlined, the beginning of the underlining often coincides with the point preceding it.

Furthermore, points are used to subpunct material, to enclose Roman numerals, and on occasions to enclose the pronoun I, notably when it refers to Mary or Christ. It is also found after the exclamation 'O', in addresses.

This system has not been implemented consistently, so that the above mentioned constructions are not always accompanied by the

appropriate punctuation, and punctuation is found in positions where there is no apparent reason for it to be.

Language

General

Phonology

The reflex of OE long a is o, as in 'stone', 'none', 'anon', 'smote'. OE a before nasals gives a, as in 'any', 'man', 'hand', 'many', although infrequently 'hond', 'stond', and 'eny' are found as well. OE y is spelt i or y as in 'synne'. OE f- and s- remain.

Morphology

The plural of nouns is in -s, except for eye ('yen'). For the forms of the pronouns see Linguistic Profile items 2-9. The verbal noun and present participle both end in -yng. The weak past participle ends in -yd, -id, or -ed. Infinitives have zero ending. The 3 sg. pres. indic. ending is -ith or -yth, the 3 pl. pres. indic. -ith

Detailed Analysis

The following Linguistic Profile has been constructed on the basis of a partially ordered profile of ff. 22R-24V and 43R-45V, the middle and end of the text. The choice of items and procedure is as described above for MS T.

| ITEM | FORM IN B |
|----------|-----------------------------------|
| 2 THESE | thes, thes |
| 4 SHE | she |
| 5 HER | hur, ((her)), ((here)) |
| 7 THEY | they, ((they)) |
| 8 THEM | ham |
| 9 THEIR | hur |
| 10 SUCH | suche, such |
| 11 WHICH | the whiche, the which, the whiche |
| 12 EACH | echon |
| 13 MANY | many |
| 14 MAN | man |

| | | |
|-----|-------------|--------------------------|
| 15 | ANY | any |
| 16 | MUCH | moche |
| 17 | ARE | bith |
| 21 | WAS | was |
| 22 | SHALL sg. | shall, |
| 23 | SHOULD | shuld, (shulde), (shold) |
| 24 | WILL sg | wyll |
| 24 | WILL pl. | will |
| 28 | FROM | fro |
| 29 | AFTER | after, ((aftir)) |
| 31 | THAN | θen |
| 32 | THOUGH | θogh |
| 33 | IF | yf |
| 36 | AGAINST | |
| 38 | ERE | or |
| 39 | SINCE | |
| 40 | YET | yet, yett |
| 41 | WHILE | whyle, whilis, whyles |
| 42 | STRENGTH | strengthist |
| 44 | WH- | wh-, (w-), (h-) |
| 45 | NOT | not, (not), ((no3t)) |
| 46 | NOR | ne |
| 48 | WORLD | world |
| 52 | WHERE | where, wher |
| 53 | MIGHT | my3t |
| 54 | THROUGH | θrow, (θro3h) |
| 55 | WHEN | when |
| 57 | PRES. PART. | -yng |
| 91 | BUT | butt, (but) |
| 98 | CHURCH | |
| 103 | DIE | dye |
| 115 | EYE pl. | yen |
| 124 | FIRE | |
| 125 | FIRST | firste |
| 139 | GOOD | good |
| 149 | HIGH | hye |
| 157 | HUNDRED | |
| 170 | LITTLE | lyttyll |

| | |
|-----------------|-----------------------|
| 188 NEITHER+NOR | neθer...ne |
| 198 OR | |
| 202 OWN | |
| 210 SAY pr. | say, (seyth), (sayth) |
| SAY p. | sayde, (sayd) |
| 211 SEE p. | saw |
| 213 SELF | sylffe, self, selffe |
| 235 THITHER | |
| 236 THOUSAND | |
| 238 TOGETHER | togeder |
| 242 TWO | |
| 251 WHETHER | |
| 252 WHITHER | wheθer |

This LP poses more of a problem than that of MS T, and does not immediately point at a certain area in which we might find its dialect. None of the forms is particularly distinctive apart from 'hur' for 5 HER, which seems to be basically a Staffordshire and Shropshire form, and 'hur' for 9 THEIR, which is a rare form altogether, with 1 or 2 occurrences in 9 widely spaced areas. In any case it is not good practice to proceed on the basis of a few distinctive forms. If we attempt to localize as many forms as possible in one place we still end up with several competing areas. It appears that postulating a dialect in the Surrey-Berkshire-Hampshire area leaves us with the fewest problems. Surrey has by far the greatest percentage of its LPs attesting each item. Forms like 'moche' for 16 MUCH, 'fro' for 28 FROM, 'or' for 38 ERE, 'ne' for 46 NOR, 'she' for 4 SHE are most common there according to the County Dictionary. If we propose Surrey, then we can place almost all the forms not attested there either in Berkshire or Hampshire. It should be pointed out, however, that the form 'hur' for 5 HER occurs in three LPs in the region only, two in Sussex and one, LP 6751, in Berkshire. The latter, LP 6751, is also the *only* LP in the region where 'hur' for 9 THEIR is attested. Forms not attested anywhere in the region are 'θo3h' for 32 THOUGH, which is not attested at all in LALME, 'h-' for 44 WH-, 'θrow' for 54 THROUGH which is overwhelmingly a Norfolk and Suffolk form, and 'sylffe' for 213 SELF, a Devon and Somerset form. 'selffe' for 213 SELF is a Norfolk-Suffolk-Lincolnshire form. 'wheθer' for 252 WHITHER occurs only once, so may be ignored for

the moment. Let us turn to the beginning of the text in B to see whether we can find out anything about B's exemplar. An LP constructed on the same basis as that for the middle and end of B yields the following forms as unique to ff. 1R-5V of B:

| ITEM | FORM IN B UNIQUE TO FF. 1R-5V |
|-----------------|---|
| 2 THESE | thees, theys, 0is |
| 4 SHE | sche |
| 5 HER | hure, hir, hire |
| 8 THEM | hym, hame |
| 9 THEIR | 0er |
| 11 WHICH | whiche |
| 10 SUCH | so |
| 12 EACH | echon |
| 15 ANY | anye |
| 17 ARE | arte |
| 22 SHALL | schall |
| 23 SHOULD | sholde, schulde, shud |
| 24 WILL | will |
| 28 FROM | from |
| 29 AFTER | aftyr |
| 32 THOUGH | thou3he, thou3t |
| 33 IF | iff, if, yffe |
| 36 AGAINST | ayenst, ayen |
| 42 STRENGTH | strenghe, stren3ges |
| 48 WORLD | worlde |
| 98 CHURCH | churche |
| 115 EYE pl. | ien, en, een |
| 125 FIRST | furste, fyrst |
| 149 HIGH | comp. hygher |
| 170 LITTLE | lityll, litill |
| 188 NEITHER+NOR | nott...ne, nou3t...neder, no...ne...ne, noder...ne |
| 198 OR | or, oder |
| 202 OWNE | owne |
| 211 SEE p. | saw |
| 213 SELF | sylff, sylf |

| | |
|--------------|---------|
| 238 TOGETHER | togedre |
| 242 TWO | too |

All of these can be placed in the Suffolk-Norfolk area except 'een' and 'en' for 115 EYE pl., and 'hygher', the comparative of 149 HIGH, which are attested in Lincolnshire, as well as 'oder' for 198 OR, which is only attested in Kent (the unabbreviated form 'oder' appears in Devon and Somerset). On the strength of numbers, then, B's exemplar may well have been written in a Suffolk-Norfolk dialect. This would also explain the forms in the middle and end of B which could not be placed in Surrey, Berkshire or Hampshire, but can all firmly be placed in Norfolk-Suffolk (especially 'θrow' for 54 THROUGH, and 'selffe' for 213 SELF). This would leave 'sylffe' for 213 SELF, which is only attested in Devon and Somerset. It may be noted that we arrived at a very similar conclusion for the text of T; a Suffolk-Norfolk dialect for T's exemplar, with Devon/Somerset 'show-throughs'.

Notes

- 1, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*, 7 vols (Oxford: At the Clarendon Press, 1953),
- 2, *Alumni Oxonienses 1500-1714*, ed. J. Foster (Oxford: Parker & Co, 1891),
- 3, *Hearne's Collections* vol. 2 (*Oxford Historical Society*, 7) (Oxford: At the Clarendon Press, 1885),

Insert after p. lxiv

Relationship of the Manuscripts and Choice of Base Text

Ms T and ms B are very close, textually, but they do not have any shared errors, making it unlikely that they were copied from the same exemplar. Detailed collation shows that ms T was copied more carefully than ms B. The pattern that develops when we compare their readings on a word-by-word and line-by-line basis is that the scribe of B tried to incorporate as much as he could, but that he made more errors which result in a non-sensical reading, such as 18/22 wyf meke T mekenys B; 29/5 markyd T mekyd B; 44/19 ffyrst T fayryst B, as well as errors which result in a non-existent word, e.g. 101/18 blynde T blyde B; 151/9 softly T so3tly B. The scribe of T made more effort to discover whether what he was writing made at least some sense, but without 'improving' his text. The scribe of B makes the following three errors, which greatly violate the context. There is the mistaken *iiij* for T's *fourtene* at 10/10, but more importantly in 15/22 of that *mayde T om* B, where the scribe of B fails to make the crucial distinction between the handmaiden of God and the handmaiden of the handmaiden of God. Also 26/2 *holy T holy chylde* B, where the scribe of B misses the entire point of the passage explaining why Gabriel dit *not* say 'holy chylde'. The errors of the scribe of T are mostly small omissions such as 34/14 *dede* B; 97/9 *ey* B; 125/13 *not* B. He made hardly any errors that result in non-words such as 40/2 *clothis B clouys T*, and not as many errors as B, for instance 65/18 *ys B his T*; 148/23 *euer B apperyd T*. Of course both mss have simple lexical variation, such as 9/21 *preysid T halsyd B*; 29/2 *callist T clepyst B*; 35/16 *the Blessyd Vergyn T our lady B*; 44/1 *holdynge T thynkyng B*. Both mss miss out phrases, sometimes quite long ones, through eyeskip or other mechanical reasons, but B omits many more than T. For instance 109/2 *And...crosse T*; 112/13-15 *of...by T*; 114/15-17 *for...de e*; and an omission in B 141/22 *my...my B*. I have therefore found ms T a more reliable text.

On the other hand, as explained on p. xlv, there are at least four leaves missing in ms T, and perhaps also 4 or 5 at the end. Also from f 28v many chapter headings are missing in this ms. In ms B there are only 3 leaves missing, and this ms provides all the chapter headings, as well as an extra 4 leaves containing the end of the text. Ms B also has a prologue.

In these circumstances I have chosen to use the superior text of ms T as a base, but also to give, in one form or another, all the extra material offered by B. Please see the section on Editorial Method for more details as to how I have done this.

EDITORIAL PRACTICE

The Text

L

The text has been based on MS T, emended only where T does not make sense grammatically or semantically and in cases of obvious scribal error. Where there are gaps in the text of T due to loss of leaves (see ms descriptions), B has been used as base text. The insertion of such passages has been noted in the Textual Notes. They have been set out from T by a gap of one line, and by the use of larger typeface. Emendations on the evidence of MS B have been enclosed in pointed brackets <>, and conjectural emendations in square brackets [].

L Expanded abbreviations have been italicized. Marginalia have been transferred to the Textual Notes, unless they are scribal corrections. Scribal corrections have been either incorporated in the text and noted in the apparatus, or noted in the Textual Notes, as appropriate. The MS distinction between u and v has been retained. Long i has been transcribed J in proper names, I in the personal pronoun, otherwise i; j occurs in Roman numerals, and has been retained there as such. Yogh can stand for yogh (represented as 3) or z, and has been transcribed as appropriate without further notice. w^t has been transcribed with. Superior 2-shaped r has been transcribed ur, θ plus superior t has been transcribed θat, superior e has been brought down without further notice, superior i has been transcribed ri, superior a has been transcribed ra. For the sake of consistency, ſ has been transcribed er or re, although the spelling ir may sometimes be found among unabbreviated forms. p has been transcribed as per or pre, and p̄ as pro. Final f̄ can stand for a variety of endings in Latin words, and has been transcribed as appropriate without further notice. Word division has been modernized. Where an y-, i-, or a- prefix occurs before a vowel editorial hyphenation has been introduced, e.g. y-askid. Editorial hyphenation has also been introduced between an intensive prefix to and (usually) a past participle adjective, e.g. to-raggid. Where modern word division leads to the joining of words that the MS separates any final flourishes on the first part of the word have been treated in the same way as all other final flourishes (see below). Endings in -ion' have been consistently transcribed -ion. as the overwhelming majority of forms without final flourishes read

Insert on p. lxx before the first paragraph

As I have explained on p. lxxiv, ms T appears to me to provide the more reliable text, and that ms has therefore been chosen as base text. The general policy of this edition is to provide as much as possible a record of the chosen ms, ms T, rather than an attempt at recovering an 'author's intention'. The difficulties with the idea of 'author' in the Middle Ages, as well as with the post-romantic 'clamour for a canonizable text' as Ralph Hanna III puts it, are discussed in detail in other places, for instance *Crux and Controversy in Middle English Textual Criticism*, edd. A.J. Minnis & C. Brewer (Cambridge: Brewer, 1992), and David Hult, "Reading it Right: the Ideology of Text Editing" in *Romanic Review* (January 1988) pp. 74-88. In 'Middle English Text Production and Modern Textual Criticism' in *Crux and Controversy* Tim Machan puts it this way: "the determination of an authorial voice behind the divergent readings - even if there once was such a voice - misrepresents how that work existed and meant in the Middle Ages". In this edition I attempt to preserve the integrity of one particular manuscript a medieval reader might actually have come across, ms T. The one concession I make is to emend T where it does not make sense. However, where B has an arguably superior reading from the point of view of 'authorial intention', for instance where it agrees with a source against ms T, but ms T makes good sense as it stands, I have kept the reading in ms T. Where lost leaves are concerned I do use the material in ms B, as that is the material likely to have been found in ms T when it still had the leaves. The same does not go for the Prologue, as I explain below. The case of the ending of the text found in ms B but not T is unsolved and unsolvable with the evidence we have at this time, so I simply make available to the reader the text of ms B.

Insert on p. lxx after first paragraph.

The prologue found in ms B is reproduced in the Appendix, as in my view this represents a different problem from that of the lost leaves. The Prologue is highly MVC derivative, and in Latin, and there is no sign that T ever had a prologue. Of course, prologues are notorious for being able to be attached to manuscripts or left out, according to the wishes of the scribe, or patron or other end-user of a manuscript. The chapter headings in ms B, while representing material which was in all likelihood *meant* to be

incorporated into ms T, are printed in the Apparatus as it seemed to me important, keeping in mind my general policy, to make very clear what precisely is going on in ms T. To introduce them as an emendation from ms B would be to obscure the pattern of omission characteristic of ms T.

-ion. There are only three occurrences of -ioun, all three times in deuocioun. Double f has been transcribed ff, except where capitalized, when it has been transcribed F. Crossed final -ll and -h have not been marked. Otherwise all final flourishes have been ignored, as no pattern can be discerned in the occurrences of forms with and without final flourishes, except where a final nasal is required to finish a word. In such cases a final flourish has been treated as an attached overline and expanded to *n* or *m*. Furthermore, there are three words in the text that end in a nasal + labial + r, and have a final flourish, i.e. chambr' (p. 59, l. 11), nombr' (p. 106, l. 13) and numbr' (p. 109, l. 19), and they have been transcribed chambre, nombre, and nombre. Unattached overlines are sometimes the dot of a dotted y, in which case they have been ignored, and sometimes stand for abbreviated *n* or *m*, in which case they have been expanded as appropriate. In the few cases where an unattached overline seems meaningless it has been ignored. Any illegible letters have been represented by the relevant number of dots within square brackets []. Punctuation and capitalization have been modernized in the text, but ignored in marginalia. The large anglicana *a* which occurs in the main hand of T has been regarded as a minuscule, but has been capitalized if initial in a sentence. All material in large textura has been represented by double width type *face*. Underlinings in the MS have been presented as such. The end of a column has been indicated by a / sign. Where long passages from MS B are used as the base text, the text divisions of that MS have been followed.

The apparatus lists all substantive variants in MS B and those orthographic or morphological variants which may be substantive. Weak or strong preterite alternatives have been treated as morphological variants. Presence or absence of prefixes has been noted, with the exception of the prefix for the past participle. The B sigil has only been given if variants from both B and T are listed. In the case of conjectural emendation the reading in B has been given only if it differs from the original reading of T.

In the apparatus expanded abbreviations have been italicized. Scribal correction in B has also been noted there. Transcription practices in the apparatus are the same as for the text, except for *p*, transcribed *per* or *pre*, *q* transcribed *pro*, and *p*, transcribed *per*, unless it is in 'part' or a compound with 'part'. Word division has

been modernized. Endings in -ion' have been consistently transcribed -ion, as all unabbreviated forms read -ion. It has sometimes been necessary also to supply i or n or both. Final flourishes have been ignored, unless er or a final nasal was required to finish a word. Capitalisation in the lemmas is as in the text. In the variants it is as in the mss. All lay-out features (mainly line-fillers and flourishes) have been ignored. Textura is ignored in the Apparatus.

These conventions have been observed also in the passages where MS B is the base text of the edition. In addition, punctuation and capitalization have been modernized, the end of folios has been indicated by a / sign. Material in large textura has been presented by double width typeface . The insertion of such passages has been noted in the Textual Notes. They have been set out from T by a gap of one line, and by the use of larger typeface .

Regrettably, technical constraint has necessitated the use of the symbol 0 for the 'thorn'.

THE LYF OF OURE LORD AND THE VIRGYN MARY

1 Seint Jerom seith that Anne and Emerya were sustres. Of 5Ra
 Emerya was Elizabeth ybore, the moder of Seynt John baptiste.
 Anne had thre husbondis: Joachim, Cleophas and Salame, / for 5Rb
 sche was weddid thryse. By eche on of thes thre sche hadde a
 5 doughter, and the name of hem was Maries. By hur furst
 hosbonde Joachim scheo hadd on Mary to hur doughter, the
 whiche was Mari [] the modur of oure lord Jhesu Crist, the
 which was weddid to Joseph the brothur of Cleophas. This
 Marye was the eldest of thyse thre. After Joachym was dede
 10 Anne was weddid to Cleophe, Josephis brothur that had spoused
 oure lady, and by hym Anne had anoðer dou3tur, the whiche hi3t
 Marye Cleophe. This Marie was weddid to Alphe, and sche had
 by him foure children; the lasse Seynt Jame and Josephyn and
 Symon and Jude. Aftur the dethe <of> Cleophe Anne was weddid
 15 to Salome and by hym sche had <the> thurde doughtur and het
 Marie Salome. This Marie was weddid to Zebede and by hym scheo
 had twey sones: the more Seynt Jame and Seynt John the
 Euangeliste. This Marie Salome was the yongest doughtur of
 Anne, Mary Cleophe the mydillest, Marie Christis modur the
 20 eldest. Of the concepcion of oure lady. Oure Lord to wham
 alle thinges beth for to come, and forseyng all thinge,
 beholdynge fro the begynnynge that man was made to laste
 endynge of the worlde, and seyng the perfeccion of Joachim
 and of Seynt Anne, hit plesid hym and likid hym θat of thilke

4 eche...thre] every of ham. 5 and] om. hem] ha# all. Maries] mari. 6 to] att. 7
 was] om. the modur] the modur the modur T; mari that is now the modir B.
 Crist...which] and. 9 of] suster of. thyse] the. thre] ii] and she bor oon son
 that was crist ihesu. 10 spoused] weddid. 11 the whiche] that. 12 Marye] maria
precedes cancelled martha B. 14 of] B; om. T. 15 the] B; om. T. het] was callid.
 17 Seynt²] om. the²] om. 18 this] the. 19 Marie] and mary. 20 to] god to. 21
 beth...thinge] that bit now present and to come bith also cleerly and opynly knowynge
 as the thynges. 22 to] to the. 23 and] all holy and honest spousayll and. the
 perfeccion] none like to the spousayle. 24 of Seynt] om. Anne] Anna in cherite and
 honeste. of...persones] in θat holye and honeste spousayle.

1 gracious and perfy3t persones his blissid modur in whom he
 wolde reste schulde be igete and ybore. The spouseaill bytwyx
 hem ij was kepte in so grete clennessse of chastyte that hem
 had leuer haue suffurde the dethe than they wolde haue knowe
 5 togedur by 0e wey of any carnell lust or lykyng off
 flesschely delectacion, ffor they <wolde> neuer haue / know 5Va
 togedur bodyly but oonly by obedience to abey to the law, and
 that was because of bryngyng forthe off fruyt that is to sey
 children. But what tyme hit was ischewid to hem by the angell
 10 that a virgen schulde be igete bytween hem of whom schulde be
 ybore the sauour of <the> worlde, than they knew togedur, not
 by wey of flesschelyche lust, but onli for the feruent []
 charite and loue that they had to her lord God, and for the
 annunciacion that was <made> to hem by the angell. And so of
 15 the sede of hem bothe <0e> fleysche of <> Marie was
 compagniede. And whan the body was made a soule was formed by
 allmyghtty God and put ynto the body, and than the soule with
 body was sanctified and halowid of God, the whiche soule and
 body was kepte with angellis continuely bothe ny3t and day.
 20 And anoon as the soule of Mari was halwid and iknet to the
 body so gret passyng ioye come to her modur Seynt Anne that
 it was vnspeckabull and <inpossyble> to telle. And so oure
 lady Goddis modur was conceyuyd without originall synne or
 eny other maner of synne. This concepcion is commaundid of all

2 wolde] schuld. 3 ij] *above line, scribal* T; *om.* B. hem] they. 4 haue] *om.*
 the] *om.* 5 0e] *om.* carnell] flesshly. 6 wolde] B; *om.* T. 7 to the] they.
 8 was] *om.* 9 hem] hane. 10 bytween] bytwixt. 11 the²] B; *om.* T. not] no3t.
 12 of] of the. feruent charite] fervent off charite T; cherite fervent B. 13
 lord] *om.* 14 made] B; *om.* T. of] for. 15 0e] B; *om.* T. Marie] Mary B; Mary
 was Marie T. 18 the] *om.* 21 Seynt] *om.* 22 inpossyble] B; vnsposibell T. 23
 was] *above line, scribal* T. originall...maner] anye luste. 24 This] This day
 of our ladyis.

1 holi churchē to be holde holy and halewid the viij day of
 Decembre, and so it is full well worthy, hit is full
 conuenient to be hadde yn gret reuerence off all men and
 wemen, for of mater the whiche was conceyued thenne yn the
 5 wombe of Seynt Anne afterwarde was formed the blessid body of
 Goddes modur. Of the natiuite of oure ladi Goddis modur. In
 the tyme that oure lady was bore of hure modur Seynt Anne hure
 burthe was nat vnknowen / to [] fendes ne to dampne spirites, 5Vb
 but by a maner similitude yn spekyngē. Thus they thought:
 10 "Byholde, a vergyn is ibore. What schull we do? It spekith
 wele yn hure that a meruelous thyngē is comyngē. Yf we leye
 for hure all thoo nettis of oure malice sche woll ryue <hem>
 all to pecis, and thou <we> enserche <and> rensake all hur
 inwardis>, scheo is so graciousli and so well ikept and sche
 15 hathe so stronge defenders that ther nis no spot of vncleennesse
 withynne hure whereyn eny spot of vncleennesse my3t be
 ipreyntid. Therfor it is for to drede that hure clennessē
 schall turne vs to tene and tormentis, and hure grace schall
 bryngē to nou3t all oure strengthe, and hure stedfastnes
 20 schall caste vs downe vndur hure feete." Men that were then
 leuyngē the whiche were Goddis derlinges and frendis <that>
 longe before desirid to abyde and to see that tyme, knowyng by
 inspiracion the blessid natiuite of the holy modur of God they
 made ioye, not only for they vnderstode her sauour schulde be

3 to] that day to, hadde] holde, 4 of] of that, 5 Seynt] om, 7 the] om,
 Seynt] om, 8 vnknowen] know, to] B; to to T, 8 dampne] dampned, 9 maner]
 maner of, 10 do] above line, scribal T, spekith] precedes cancelled; T;
 shewith B, 12 thoo] the, ryue] brast ham, 13 we] B om, T, enserche] enerche,
 and, ., inwardis] B; of hure graciūs gouernaunce T, 14 so'] om, so²] om, 15 so]
 om, defenders] follows cancelled defenθes T, that] ne, nis] is, no] no maner
 of, 16 eny] follows cancelled ey T, spot of vncleennesse] skynnes synne, 18
 tormentis] turnementes, and] that, 19 and] and that, 21 were] was, that] B;
 om, T, 23 the holy] that, they made] ther moderated, 24 for] for that.

1 ibore of hure, but also they schulde ymowe se hure gracious
 governancz, hure uertues lyuyng and hure holy and most honest
 maners and that they myght lerne of hure more plentyvously
 what was for to be don and what was for to be fledde and to be
 5 lefte vndon. Also the holy angellis of God made ioye, thou
 hure ioye allwey were yn <the> sy3t and the beholdynge of God
 and thei seide: "Ther is a de<r>efull thinge borne in erthe
 and a speciall loue of God by whom schall be reformed yn Heuen
 and in erthe trew pees and oure fallynge schall be restoryd."
 10 Of the deuou3t affec / cion of loue to God that oure ladi hadde 6Ra
 in hure 3onge age. The glorious lady Mari modur and maiden and
 wyf of whom oure Lorde toke flessche and blood, whan scheo was
 of iij 3ere age sche was i-offerd into the tempull of
 Jerusaleem to God of hure fadur and modur, ffor they made her
 15 voughe byfor that sche was bor yf our Lorde sent any fruyt
 bytween hym that it schulde kepe chastyte and that they wolde
 brynge hit into the tempull and offerd vp to God. And so they
 dude and ther sche was fro the age of iij 3ere til sche was of
 age <xiiij> 3ere olde. And what sche dide ther we may wite by
 20 <the> reuelacion that 3eo made to a deuout seruaunt of herrs
 that men trowen that was Seynt Elizabet, in whiche amonge othur
 is conteyned thes that folowith. Sche seide: "Whanne my fadur
 and my modur lefte me yn the tempull I sett yn myn hert to
 haue God to my fadur and I thou3te hit deuoutly. And also sone

1 they] that they. 4 what²] *om.* for², fledde] to be voydid. to be³] *om.*
 6 wey] *follows cancelled* were T. the] B; *om.* T. 7 derefull] B; desefull T. 9
 in] in the. restoryd] restored from payne vnto everlesting ioy. 11 modur and
 maiden] *and mayde moder.* 13 3ere] yeres. age] of age. into] vp in. 15 that]
om. 16 bytween] bitwixt. wolde] shulde. 17 into] to. 18 the...olde] that she
 was iij yere olde till that she was of the age of xiiij yere. 19 xiiij] B; four
 T. 20 the] B; *om.* T 21 that] *om.* in] in the. 24 to] *om.* And²] *om.*

1 as I myght knowe that God the maker of all thinge whom that I
 had chosee to my fadur wolde vouchesauffe to be ageyn the bier
 of the soules that he formed and made, and that he couetyd
 nothyng ellis to haue for so gret labour but the same soules,
 5 and that euery man in his wille hathe liberte and fre chesying
 to plesse God by good werkys, to displese hym by euell werkes,
 I set my will so to refreyne / all my wittes that I meued
 neuer my tonge to speke vnprofytfull or idell worde. My yen
 Y liftid neuer vp to beholde anythinge the whiche was nat
 10 necessarye nor nedfull. Myn eris and myn herynge I saf
 tendurly to thyke thingis only the whiche perteyne to <the>
 honour and to the worschippe of God. I neuer dide dede nor
 wrought werke ne twecchid enythyng with myn handes and myn
 fyngurs but yf it turned myselfe or my neightboures <to>
 15 profyt. I sufird neuer my fete to go eny stappe but yf I
 furst bethou3t me what profyt wold com theroff. Ouer this I
 desirid yn will to suffre gladly all worldly tribulaciones
 that I [] myght come into the heuen off sekernes, that is the
 bosom off God the Fadur. And euermore what thyng I myght do
 20 to Goddis likyng I dide hit so that he wolde ffouchesauffe to
 3eue me his grace and to kepe <me> yn clenness of body and
 soule. I vowid in myn hert, if it were plesyng to God, to kepe
 to hym my may[]dynhede, thenkyng that nothyng was to God
 ynpossibell and for he knewe [] wele that I desyred nothyng

6Rb

1 thinge] thyng, whom] when, that²] *om.* 2 vouchesauffe] whitsaffe,
 ageyn...bier] ynbu3g, 5 that] *om.* man] man and woman, his] *om.* and...chesyng]
om. 6 to²] oder to, 7 so] *om.* 8 vnprofytfull...worde] in any vnprofitable
 worde or idell wordell wordis, 9 liftid] lyfteste, anythinge] thinge *above*
line, scribal T. nat] nou3t, 10 nor] neder, 11 tendurly] centerily, thyke]
 the, perteyne] perteynyd, the²] B; *om.* T, 12 nor] ne, 13 myn²] with my, 14
 to] B; *om.* T, 15 eny] *follows cancelled* eny T, yf] *om.* 16 be] *above line,*
between subpuncted me and cancelled 3ou, *scribal T.* wold] wold, 17 worldly]
 wordly, tribulaciones] tribulacion, 18 I] B; I y T, into] to, heuen] haven,
 19 Fadur] ffader of hevyn, I] that I, 21 me] B; *om.* T, 22 in] me in, 23
 maydynhede] maydenhod B; mayndynhede T, to] with, 24 knewe] knew B; knewe for
 he knew T, wele] *om.*

1 but [] hym ne wolde noþinge but hym. Yf it lekyd hym I wiste
 well he my3t kepe me yn myn virginite. I 3aff me to know the
 lawe of God and of my commaundementis thre I kepte pryncipaly
 in myn hert. 0e fyrst was thou schalt loue God with alle thyn
 5 thou3t and with all thy strengthe. The secunde thou schalt
 loue thi neigbour as thyn / selfe. And the thirde thou schalt 6Va
 loue thyne enemy and hate synne." "Thyse", sche seid, "I
 kepte in myn soule and I sett me for to geder all vertues that
 beth conteyne<d> in hem and so I woll teche the. Forsothe that
 10 soule hath no parfy3t uertue that lough not God with all his
 hert for of Goddis <loue> cometh all fulnesse of grace.
 Therfor he that woll haue grace lastyngely in his possession
 hym behouith to ordeyne his hert to loue of vertue and to hate
 synne. Therfor I woll that thou do as I dede. I rose all
 15 tymes at mydnygt and went byfore the auter of <the>
 tempull and with all myn desyre and will and with also gret
 holy affeccion as I my3t and couthe I askid grace of God to
 kepe the thre commaundementis forseid and all the othur
 commaundmentes of <0e> lawe. And so standynge byfore the auter Y
 20 made vij prayers to God the whyche be thyse. In the furst
 prayer I askyd grace that I myght fulfille the commaundment of
 the loue of God, that is, to loue hym with al myn hert as I
 askyd byfore. In the secunde I askyd grace to loue my
 nei3bour after the plesaunce of God and that he wolde

1 but'] B; but but T. kepe] om. 2 me...know] to teche me. of'] of my. my
 commaundementis] the commaundementis of godis lawe. 4 God] 0i lorde god. with]
 with all thy herte with all thi sawle with. 5 strengthe] stren3ges. 8 me] om.
 to] om. 9 conteyned] contaynyd B; conteyne T. 10 hath] *follows cancelled* hath
 T. not] no3t. 11 loue] B; om. T. 13 of vertue] om. 14 synne] om.
 of...tempull] *in margin* T; of the tempill B. 16 gret] gret and. 17 couthe] con
 coue. 19 0e] B; om. T. 20 thyse] thus. 21 fulfille] fill. commaundement]
follows cancelled grace T. 22 loue] louyng. al myn hert] *above line, scribal* T.
 23 askyd] sayd.

1 make me to loue all <that> he loued. In the thirde prayer Y
 askyd that he wolde make me to hate all that he hatyd. In
 the fourthe I askyd mekenysse, paciencz and myldnes and all
 oðer vertues the whiche my3te make <me> gracious yn Goddis
 5 sy3t. In the fyfte I askid that Y myght ise that / tyme yn 6Vb
 whiche the holy vergyn schall be ybore that schuld bere Goddis
 sone and I askyd that he wolde kepe myn ehen <that> Y my3t se
 hure, myn eres that I myght hure her, my tonge that I myght
 preyse and loue hure, my hondes that I my3t serue her, my feet
 10 that Y my3t goo to hure, my kneos that I my3t <worship> Goddis
 sone yn hure armes. In the syxte I askid grace to be obedyent
 to the commaundentes and the ordinauncz of the bisschoppe of
 the tempull. In the viithe prayour Y askyd of God θat he
 wolde kepe the tempull and all the pepull to be bowynge to his
 15 seruice. Than Cristes owne maide, when scheo had herde of
 thyse thynges of oure dere and blessid lady, scheo fylle downe
 to hure and seyde: "O swete lady, was thou nat full of grace
 and of vertues?" Then the [] blessid ladi answerd and seid:
 "Wite θu, forsothe I holde me gilty and moste vile and most
 20 vnworθi off all othur as thou doste thiselfe, and therefor I
 askyd my God and prayed him of grace and of vertues." And ouer
 this: "<θou trowyste> that all the grace that I had, Y <had
 hit> [] without traueyle, but it is not so. For I sey the sothli
 I had no grace ne 3ifte no vertues of God without gret

1 that] B; om. T. 2 hate] above line, hand C T. hatyd] follows cancelled at he
 (cancellation by hand C) T. 3 and'] om. 4 me] B; om. T. 5 yn] in the. 6
 schall] shold. 7 that²] B; om T. 9 preyse] prayse hur. 10 worship] B; se T.
 14 bowynge] bond. 15 owne maide] handenayde. of] om. 17 was] were. 18 the] B;
 the the T. 19 vile] vyle by the grace of god. 21 my God] hym. and²] om. 22
 θou trowyste] B; trowist thou T, Y] om. had hit] B; om. T. 24 I] tha I. no²]
 ne.

1 trauayle and contynewall prayer and brennyng desyre, gret
 deuocioun, abundaunce off teris, greuouse afflictions, euer^{more}
 thynkyng, seyng and worchyng thynges that were plesauncz to
 him as I couthe and my3t, outtake the grace of halewyng that / Y 7Ra
 5 was halewid yn my modur wombe". And ouer that scheo seide:
"Wite thou wele that no grace come0 to a soule but by gret
prayinge and pun<y>schynge of <the> bodi. And aftur the tyme
 that we haue i3eue to God yn will and dede all that we may,
 thou it be but litell, he woll come ynto owre sowle
 10 bryngyng with him his 3iftis of grace that it semeth to the
 soule to fayle in hureselfe and so scheo lese0 hure mynde and
 ha0e for3ite that sche dide or seide enythinge byfore plesyng
 to God and also sche semeth yn hure owne si3t more v<y>le,
 more reprouable and more worthy dispy3t than euer
 15 sche was byfore". Also Seint Jerom writeth of
 the lif of oure ladi and seith
 in this wise. He seith that blessid virgyn
 ordeyned to hure this rule, that <fro> the morne vnto vnderne
 scho 3af hure only to prayers, and fro vnderne vnto none scheo
 20 ocupid hur <in> weuyng and suche hondeworke as sche cou0 do,
 and fro none scheo went nat fro prayer til that the angell
 apperyd to hur of whas honde sche was wonte to take her mete.
 And so sche encresid and profited fro tyme to tyme better and
 bettur yn the loue off God and in othir good werkis and euer

1 gret] deepe. 3 plesauncz] plesyng. 4 outtake] vntake. 6 wele] well for sothe
 to] into. 7 pynyschyng] punyshyng B; punschynge (*with a stroke through the p*)
 I. the'] B; om. I. 8 we²] ye. 9 but] putt. owre sowle] yur. 10 him] hym soo.
 of grace] om. 11 to fayle] om. 13 owne si3t] arue. vyle] B; vle I. 14
 reprouable] proveable. 15 Also] And. 16 and seith] om. 17 in] on. 18 fro] B;
 om. I. vnto] to. vnderne] undren or fro iij of klok. 19 only to] to holy.
 vnto] to. 20 in] B; om. I. 21 none] none forth. prayer] prayres. the] an.
 22 her] om. 24 euer...vigilies] so she in fastyng.

1 yn vigilies and in holy wakyngus scheo wolde be founde the
 furste. And whan nede were / scheo toke slepe at dew tyme. 7Rb
 Sche was in gostly wysdom and in the lawe of God best lernynge
 and moste wyse, in meknesse [] moost meke, in the Psalmes of
 5 Daudid moste lernynge and mooste besy and passid all oðer <in>
 deuocion. In charite scheo was <moste gracious, in clennys
 most clene and in all vertues most parffit. She> [was]
 stedfast and vnremeuable and neuer dounwarde but fro day to
 day sche encresed euermore vpwarde. Sche was neuer seye ne
 10 hurde wrothe ne wrethefull. Euery worde of hure was so full of
 grace that God was knowe yn her speche. Sche was euer besy in
 prayour and in lernynge of the lawe and of the loue of
 God, and also sche was euer besy abou3t hure felawes that noon
 schulde be proude ne that none schulde be mysberyng
 15 a3enst othur noðer that none schulde of hem synne yn speche.
 Without cesynge sche loued and worschipid God. And for sche
 nolde nat be take away f<ro> the loue of God in preysinge of
 hur, what man or woman preysid hur or worschippid hur scheo
 3af thankynnges to God for that preysynge, and all tymes
 20 seyng: "Deo gracias". And of hure toke fyrst
 holy men ensaunple whan they were preysid for to 3iue hertly
 louynge and thankynge to God, and whan they ete or dranke for
 to 3eue all the thankys to <God>, as sche dide. Sche had hur fode
 ybrou3t to hure and mynistred to hure by / an angell and of the 7Va

1 wolde] shold. 2 were] was. dew] then. 3 lernynge] lernyd. 4 moost] moste B;
 and moost T. 5 lernynge] lokyng. in] B; om. T. 6 moste...She] B; om. T. 7
 was] om. T B 8 but] above line, scribal T. 10 wrethefull] angryfull. Euery]
 Euer euery. 11 speche] follows cancelled speke T. 15 noðer] ne. schulde...hem]
 of hym shuld. 16 loued...worschipid] wurshippid and thankyd and louyd. 17
 nolde] wold. fro] B; for T. preysinge] helsyng. 18 or'...scheo] so that haylsyd
 hur or what woman shold. 19 thankynnges] thankes. preysynge] halsyng. 20
 fyrst...ensaunple] holy men ðer exampill ffirst. 21 preysid] halsyd. 3iue] yeue
 hur. 22 they] y. 23 all the] also. God] B; om. T.

1 angelis honde sche was fedde. And euery day an angell was
 serteynly seyn speke with hure and was boxom to hure as hure
 owne derlynge. And the mete the which sche receyvid of the
 prestis of the temple scheo gaf it to pore men. This
 5 writith Seint Jerom hedurto. Also
 the same doctour Seynt Jerom, yn a tretis of the natiuite of
 oure lady the whiche tretis at the prayour of twey bysschoppis
 that is to sey C<rom>acius and
 Eliodorus [he] translatid out of Ebrewe ynto Latyn
 10 <saith> thus. In the fourtene yere of oure ladyes age the
 byschop of the tempull denuncyd opynly that alle the uergyns
 of the age of fourtene were olde that were in the temple
 be sende hom aȝen to her frendes, for men seyde that maidyns
 were than furste of age to be aȝeuen and weddid to <a> man.
 15 Whan all oȝer abeyid the commaundement of the byschoppe oure
 lady abode and seyde that sche myȝt nat, ffor hure fadur and
 hur modur had ȝeuen hur and offurd hur vp into the tempull to
 the seruice of God, and scheo also voweid hure selfe chaste to
 God neuer to knowe of mannes ffelowschippe. In this the
 20 bysschopp was gretly astond, for nothyng he durste do aȝen
 the holy scripture that seide "Vouete et
 redite", that is to / [] sey: "that ȝe vowed, kepe it", 7Vb
 wherfor he durst not breke hure wowe, ne he durste brynge vp
 no new lawe ne custom. Therfor, the haliday comynge nye, he

2 seyn] *follows cancelled* seyn T, speke] spekyng, with] to, as...owne] *om*, 4
 of] in, 5 Jerom] Jerom of hur, 6 tretis] *follows cancelled* ter T, 7 at...of]
om, 8 Cromacius] B; Cironacius T, 9 he] *om*, T B, 10 saith] B; seyng T,
 fourtene] *iiij*, 12 olde] *om*, that...temple] *in margin, scribal* T, 13 be] shold
 be, 14 furste] feyst, aȝeuen] yeuen, a] B; *om*, T, 15 commaundement]
 maundement, 16 abode] boed, 17 hur¹] *om*, hur²] *om*, 18 voweid] weddid, 19
 ffelowschippe] flesh, 20 astond] *precedes cancelled* e T, nothyng] noder, 21
 the] *om*, 22 that...sey] that is to to sey T; as ho sayth B, ȝe] ye that haue, 23
 durste] durste not, wowe] w² *overwritten by hand* C T, 24 laue] vsage, haliday
 comynge] holy nyȝhyng.

1 comaundid of Jerusaleem *and* of stedis nye abou3t the mooste
 wysest and worthiest men to come to the tempull that he by
 here [] counsell my3t knowe what was for to do in suche a[]
 cause of dou3t. Whan 0us was don 0ey all by oon assent seyde
 5 that they couthe no bettur counsell but <to> put hit in the
 honde of God and take counsell of hym. And so they dede, the
 byschopp goynge [] nye as the maner askyd that tyme to receyue
 the counsell of God, and all o0er fyllle downe ynto holi
 prayer. In this menewhyle they all hurrynge a voys bracke
 10 out [] fro the oratorye of the tempull and seide: "To wham
 the vergynne schall be weddid it is for to be sou3te by
 0e profyhecia of Ysaye: Egredietur uirga
 de radice Jesse et flos de
 radice eius ascendet et
 15 requiescet super eum spiritus
 Domini spiritus sapientie et
 intellectus spiritus consilii
 et fortitudinis spiritus
 sapientie et pietatis et
 20 replebit eum spiritus timoris
 Domini. Therfor aftur the profecye all that were knowen
 yn the kynreden and of the progenie of Dauid abell to wedlocke
 and nat weddid were comaundid to brynge, euerychone of hem
 syngulary, a yerde to the / [] tempull and to the auter of the 8Ra

1 of²] of the. wysest and worthiest] wyse and wurthy. 3 here] hur B; here the
 T. for...was] *om.* a] and T. 4 0ey] *in margin, scribal* T; *om.* B. 5 no] not.
 counsell] *om.* to] B; *om.* T. in] into. 6 the] *om.* 7 nye as] B; as nye as (as¹
cancelled; as² above line, scribal) T. 8 and] *om.* ynto holi] holy into. 10
 out] oute B; out of T. oratorye] oracle. the tempull] *om.* 11 for] *om.* 12 of]
 (o *above line, scribal*) T. 20 eum] *precedes cancelled si* T. timoris] *om.* 21
 the] 0is. all] also. 22 yn the] of. of the] *om.* 23 euerychone] echon. 24
 the] the B; the to the T. to²] *above line* B.

1 tempull, and whos yerde after that it was brought thedur
 blowid and iflourid and also that the Holy Gost yn likenesse
 of a culuer rest on, h<e> schulde hit be to wham the virgyn
 schulde be 3iue and weddid. Amonge thes that com the0er
 5 was a man tha<t> hyt Joseph of the progenie and kynred of
 Daudid, that after weddid <this> virgyn. He sawe that []
 hit acordid nothings to hym of so gret age to haue so yonge
 a virgyn to his wyff. Alle o0er holdynge vp he<r> 3erdis, he
 withdreu his. The bysschop behelde all aboute, and whan <h>e saw
 10 no tokyn aftur that the voys of God had tolde efte-asones
 0ey went to prayer and anoone they had an answer: that he 0at
 had withdraw his 3erde he it was to wham the virgyn schulde be
 weddid. Whan this was know that it was Joseph, and he had
 brought forthe his 3erde, anone hit blossmed and seyng he
 15 alle the Holy Gost in lykenesse of a culuer come downe and rest
 0eron. And by this hit semed to hem alle that <the> virgyn
 schulde be y3iue and weddid to hym. And so was thus holy lady
 after the lawe askyd [] iweddid to Joseph by the reuelacion of God.
 Aftur thus weddyng / Joseph turned hoome a3en vnto Bedleem 8Rb
 20 to make puruiaunce for suche thyngis that nedid to the
 brydale. And than the mooste meke mayde and the worthyest wyff
 of all o0er, oure lady Seynt **Marie**, with vij virgines of hur
 owne age asigned to hur by the preste of <the> temple turned
 a3en hoom to her fadur and modur ynto Nazareth. In 1110

[whos] *hand C, over an earlier word by scribal hand T, that] om.* 2 blowid]
 blommed, iflourid] florishid, 3 rest] restyd, he] hoo (*o² is an alteration*) T;
 he B, schulde hit] hit *in margin, hand C T*; hit shuld B, 4 com] *in margin,*
scribal T, the0er] ther. 5 that] 0at B; tha T, 6 this] B; *om, T.* 7 hit] 0e
 hit *in margin, hand C T.* acordid] accordith, nothings] not, so] the, 8 his]
om, vp] opynly, her] hur B; he T, 9 his] hit, he] B; se T, 10 voys] wys,
 efte-asones] (*a sones above line, scribal*) T, 11 0at] *om,* 12 he...was] *om,* 14
 blossmed] blomyd, 15 in] in the, rest] restid, 16 the] B; *om T,* 18 askyd] B;
 askyd and T, to] *om,* 19 God] *follows cancelled Crist T,* Joseph] *om,*
 hoome...vnto] ayen home into, 20 to'] for to, 21 than] *om,* mooste] moste
 moste, 23 asigned] assynynge, the²] B; *om, T.*

1 tempore missus est angelus
 Gabriel a Deo in ciuitatem
 Galilee cui nomen Nazareth. Aftur
 that the glorious vergyne Marye was weddid to Joseph and
 5 returned home to Nazareth, yn that tyme scho beynge alone in
 hur chambur (not slepyng but deuoutli prayinge) the angell
 Gabriell apperid to hure to salute hyre, and as scho schewid
 by the reuelacion vnto a deuoute seruaunt of hure: in the tyme
 that the angell come to grete hure and salute hure schoo was
 10 clothid in a kurtyll of blacke <gyrd> abou3t with a small
 gerdull and barefote and thereto nothyng on her hede, but
 oonly a bende that kepte hure here vp from hure yen and fro
 hur visage. And as a gret clerke seith <that> is callid
 Richard of Seynt Victorus yn a boke that he made off
 15 contemplacion, thus glorious virgyn about the tyme / of the 8Va
 [] comynge of the angell sche was in hure chambur sittynge at
 a wyndowe and hure boke liggyng in a dexe and sche yn a part
 stowpyng toward the boke and redyng preuely without schewyng
 of v[o]llys of the profecie, how it was seide of Ysaie the
 20 profyt that a mayde schulde bere a child the whyche schulde
 saue mankynde. And scheo ymaged, desiryng that hit my3t be
 yn hure dayes, that scheo my3t see oones oure blessid Lorde
 that scheo serued yn the tempull yn <the> schappe off our
 kynde. Byholde besyly vnto this blessid lady how that scheo

3 Nazareth] Nazareth etc. 4 vergyne] mayde. 5 that] the. 6 prayinge] wakyng. 7
 to salute] and gret. scho] *follows cancelled* sone T. 8 the'] *om.* vnto] to. 10
 a'] *om.* gyrd] B; gurdyng T. 11 barefote...visage] butt oonly a bende *that* kept
 hur her fro hur yen and fro hur vysage barefote and therto nothyng yn hur hed B;
 (hur visage *in margin, scribal*) T. *that*] B; *om.* T. is callid] men call. 14 off]
om. 15 the'] *om.* the²] B; the of the T. 16 sche] *om.* 17 in] before hur on.
 yn a part] a party. 19 voys] v.ys (*second character erased*) T; wys B. was] was
 hit was. 20 bere] *follows cancelled* bre T. 23 scheo] she had. the²] B; *om.* T.
 24 vnto] to.

1 settith hure vpryght yn body lenynge, lokynge yn the boke and
 lokynge vp to heuen. Byholde that blessid lowly visage of this
 lady how deuoute it is, the swete mowthe close and the hyen
 closid and therwith noone euell brethe passynge out of hure
 5 mouthe ne nose, and byholde therwith how pale scheo is, and no
 blood ne rode yn hure vysage. And 0e clerkes seith this is the
 skyll: what tyme that a mannes sowle is fully reuesschid yn
 desyre of enythyng 0an all the bloode of hym is igadurd ynto
 on place of hym ther the soule moste regne0, and that is in
 10 0e hert. For thou schalt wite that the soule is regnyng [the]
 hole and all the pertis off [] the body, but what tyme it is
 all holy ysett in eny thyng syngler<1>y 0an hit is gadurd holy
 in hitselfe ynto that place 0at it is moste regnyng ynne and
 that is the hert and so leueth with the body yn that
 15 tyme as hit were dede, sauynge a lytell heate and warmnesse
 that remayneth yn the lymes and yn the vtter perties / of [] 8Vb
 the body. And wite thou forsothe that all aftur a mannes
 desyre is of mekenes and worthinesse of that thyng that he
 desyrith theraftur his ioye is moche or lasse where it be.
 20 Moreouer this worthi clerke [] forseide <in> the forseide
 boke off contemplacyon seyith 0at twey thyngis oure lady
 had in hure sowle. The oon was the hy0e of desyre, the
 o0er was the grounde of mekenesse, and thyse tweyne
 had scheo euer verily or that tyme that sche conceyued,
 25 ffor sekurly as hit is [] impossible to eny man to

1 lokynge] 0e lokyng. the] hur. 2 lokynge] lokyn. to] in. blessid lowly]
 hevynly swete. 3 mowthe] om. close] closed. hyen] *follows cancelled t*, (y
above line, with omission mark in text, scribal) T. 4 noone euell] no oude ne.
 6 0e] as 0e worthy. clerkes] clerke. 9 ther] 0en. regne0] rennyth. 10 0e]
above line, scribal T. wite] well wete. regnyng] rennyng. 11 the'] om. T B.
 and] in. off] of B; off of T. tyme] *above line, hand C* T. it is] 0at hit ys
 set. (ysett] om. [13 that] the. 14 the] yn the. leueth with] lyf is. 15
 sauynge] saue. heate] *above line, hand C, with omission mark in text* T. 16
 remayneth] leuyth. of] of B; of of T. 17 al] 0at a. mannes] man as. 18
 mekenes] mekelnes. and] and of. desyrith...Moreouer] om. 20 forseide in]
 forsayde in; and forseide and T. 21 0at] *later insertion, scribal* T. 24 that']
 om. 25 is] B; is to T.

[synglerly] singlerly B; synglerly T.

1 come to fele yn hym swel^ltenes of contemplacion and of Goddis
 loue without thoo two, so it is impossible a man that
 hathe thoo two to be without sothefast felynge of Godis loue and
 of contemplacion, and me thynkyth thoo two be⁰e well coupled
 5 togedur, mekenesse and desyre, ffor yf ⁰ei were pertid bothe
 they were vyce. For desyre without mekenesse bryngith
 presumpcion, and mekenesse without desyre bryngith dispeyre,
 and whan they beth kny^t togedur than make they a well disposid
 soule. Now woll I tell the, well I wote, seyth this clerke,
 10 that fro the tyme that scheo had redde how oure sauio^ure
 scholde take man^{kyn}<d>e and be borne of a mayde, scheo
 ymagined of the profecie thus in hure sowle: "A good God, if
 it be thyn wille swete ⁰at this thinge my³t be yn myn tyme".
 And ⁰an thus scheo seid in hure soule: "What io^ye, what
 15 blisse, what comfort, what wel⁰e, what murthe, what mede my³te
 any soule haue more than to see and serue that worthy Lorde
 beynge in oure kynde, so that bothe / my³t be gladded: oure 9Ra
 [body] in the seruyce and in the sy³t of his body, and oure
 sowle in the loue of oure sauyour and of his godhede". And
 20 thus <for> gretnusse of desyre scheo seyde eftesones yn hure
 soule a worde of gret desyre: "A Lorde, yf hit be thy wille, so
 swete as ⁰u art, Y my³t be thyn handmayden of that mayde that
 schulde bere that chylde". Lo, here thou mayste se the hynesse of
 desyre and [] here is the grounde of mekenesse, ffor scheo

1 hym] *precedes cancelled* sykenes T, swetnes] swetnys B; swentenes T, of] or, and] *om*,
 2 without] *out above line, scribal, with omission mark in text* T; with B, thoo] thes, it
 is] is it, for] *om*, T B, 3 thoo] thes, be] *above line, scribal* T, felynge] leuyng,
 and] *om*, 4 and] and well, thoo] ⁰is, well] *om*, 5 ⁰ei] *above line, scribal, with*
omission mark in text T, 6 they] there, vyce] vyces, 8 kny^t] framyd, 10 scheo] he,
 redde] nede, sauio^ure] *above line, hand C, with omission mark in text* T; lorde B, 11
 mankynde] manys kynde B; mankyng T, 12 thus] ⁰is, sowle] sowle *and sodenly fell into a*
desire of our lorde seyng in hur sowle and sodenly fell in desire, God] lorde, 13 wille
 swete] swete wyll, ⁰at] *has extra t above line, scribal* T, this] ⁰is this, my³t] may,
 14 ⁰an] *om*, 15 wel⁰e] delyte, 16 worthy] louely, 17 kynde] kyng, gladded] glad, body]
 lady T B, 20 thus] this, for] B; *om* T, 21 hit be] *above line, hand C* T, 22 Y] ⁰at I,
 of that mayde] *om*, 23 Lo] And loo, thou...the] *om*, hynesse] heygth, 24 and] and B; and
 that T, ffor] may thou well se for,

1 wyste wele that scheo was a mayde and 3ut scheo hulde hureselfe
 so feble that scheo desyred nat to be the same mayde, but
 with a gret loue and drede scheo prayid for to be handmayde of
 that mayde. And wite thou wele that scheo thou3t yt hur vnworthy
 5 therto. But lower my3te scheo nat be mekyd holdynge the hi0e
 of desyre, and hyer my3t scheo not desyre holdynge the grounde
 off mekenesse. And so sodenly in this meditacyon appered the
 angell Gabriell yn a body lyke to a man knelynge sydelynge by
 hure seyng thus worde: "Aue". Thus seythe Rechard de Sancto
 10 Victore. The manere of this gretynge and the answeyng of
 this glorious virgyn Seynt Luke telli0e yn his gospell, seyng
 thus. **Missus est angelus Gabriel a**
Deo etc. Gabriel the angell was sende fro God ynto a
 citee of Galelie that hy3t Nazareth, vnto a mayde spoused to a
 15 man that hy3t Joseph, and the name of the mayde was **Marie**.
 And the angell 3eode vnto hure and seyde: "Hayle full of grace,
 [the] Lorde be with the, blessid be thou amonge all wymmen".
 And whan sche hurde this scheo was abasschid and thou3te what
 / this gretynge my3t bemene. And the angell seyde to hure: 9Rb
 20 "Marie drede not, thou haste founde grace at Gode. Lo, thou
 schalt conceyue a chylde and thou schalt calle his name **Jhesu**.
 He schall be gret, and the sone of the Hiest he schall be
 clepid, and owre Lorde schall 3iue hym the see of Dauid his
 fadur, and he schall regne <in> the hous of Jacob withoute

1 scheo hulde] holde she B; (hulde *follows cancelled* sc) T. 2 the] that. 3 loue]
om. and] *and a*. be] be the. 4 yt hur] hur yet. 5 mekyd] makyd. 6 scheo not]
 nott she. 7 so] *above line, scribal, with omission mark in text* T. meditacyon]
 dispucyon. 8 to] *om.* 9 thus] that. Aue] and. 11 his] this. 12 a Deo] *om.* 13
 a] the. 14 hy3t] hete. vnto] to. 15 hy3t] heet. 16 vnto] to. the] *om.* T B.
 19 bemene] mene. 20 not] thou no3t. at] of. 21 conceyue] conceive and beer. 23
 clepid] calde. his] it. 24 yn] in B; ynto T.

1 ende, and his kyngedom schall haue noone ende". Than seyde
 Marie to the angell: "What maner wyse schall this be ydo for Y
 knowe no man?". The angell answerd and seid to hure: "The Holy
 Gost schall come ouer ynto the and the vertues of the Hyst
 5 schall schadew the, and therfor that holy that schall be bore
 of the schall be clepid Goddis sone, and lo Elizabeth thyn
 cosyn hathe conceyued yn hure elde and this is the sixte
 moneth sythe sche conceyved, ffor why ther is no worde at
 Goddis my3t impossibell". Than seid Marie: "Lo, the handmayde
 10 of God. Be hit do to me aftur thy worde". This moche is seyde
 yn the gossell of Seynt Luke. And Seint
 Bernarde seið than thus. Hit was semely
 and couenable that Gabriell schulde do this message and none
 oðer of lower degre, ffor why the worthyest worde fro the
 15 worthyest Lorde vnto the worthyest creature, that was mayde
 Marie, au3te not to be schewid but by the worthyest angell and
 also couenable was he sent for why his name bytokeneth the
 ches<ying> of his message. Gabriell bytokeneth strengthe of God
 and what is strengthe but Jhesu Cryste Goddes sone, not ellis.
 20 And ther / for for to schew hym and telle his commynge, how he 9Va
 wolde ly3te adowne fro the hynesse of his Fadur ynto ðe bosom
 of the blessid virgyn Marie, was his message. Therfor was he
 sent. But to wham was he sent? Soðely to the vergyn Marie
 yspoused to Joseph. What was Joseph? Sothely a poer man,

1 noone] no, 2 wyse] of wyse, ydo] do, 3 and...hure] om, 4 vertues] vertu, 5
 schall] shalbe, schadew] vmbeshid, clepid] callyd, 7 conceyued] comsevid a
 chylde, elde] olde age, 8 at...impossibell] unpossibyll att Goddes my3t, 10
 do] om, 12 seið...thus] ðen ouer ðis, 13 couenable] cognable, none] no, 14
 oðer] oder angell, 15 vnto] to, 16 to] for to, 17 couenable] cognabully, he]
 she, 18 chesyng] B; chesen T, strengthe] om, 19 what] what what, not] no3t,
 21 ly3te] lyft, his] the, bosom...blessid] blessyd bosom of, 22 was'...
 message] what his errant was, was²] om, 23 the...Marie] Mary virgyn, 24
 yspoused] dyspousyd, man] om,

1 a carpynter he was, and byholde we then furst here how that
 blessyd mayde Marie was so worschippfull that sche was gret
 with an angel and neuertheles scheo was so meke that scheo was
 spousid to a poer carpynter. Mekeness and maydenhode were well
 5 mengid togedur yn glorious Marie. But 3ut was hit the beste of
 alle <that> scheo was Godis modur. Hure maydenhode plesid moche
 and hure mekenesse plesid more and betur, but hure modurhode
 liked all the best. For whi many haue be maydons as sche was
 though they were no so clene ne semyd as sche was. But mayde
 10 meke, modur and wyff was neuer none but sche, ne neuer schall
 be. Maydenhode is good but mekeness is more nedfull. That one
 is conselyd that othur is a bydyng. Without maydenhode thu
 maye be saf, but not without mekenesse. [] Good is that
 mekeness that wepith for maydenhode that is loste. Therfor yf
 15 thou maye nat folowe the maydenhode of Marie, folow[] then hure
 mekenesse, ffor without dout hure maidenhode had nat plesid
 God yf mekenesse had nou3t made hit, and therfor Marie for3ete
 ioyng of maydenhode and ioyed off hure mekenesse seynge
 thus: "For oure Lorde hathe byholde the mekenesse of his mayde".
 20 Ther beth few / maydens, but ther be0 fewur maidens that 9Vb
 beth meke. Hit is bettur to be a meke wyf than a proude
mayde. Whoso may be bothe maide and wyf meke, gret is he or
 sche whatso they ben. But blessid be that maidynhod off
 Marie, honourid with mekenesse and singular[]lly avaunsyd with

1 a] om, and] a, that] 0e, 2 mayde Marie] mary mayd, worschippfull]
 wurshipfully, 3 with] of, and] *precedes two scraped out characters* T; and yut
 B, that] tha, 5 yn] in 0is, Marie] mayde Mary, the] om, 6 alle] om, 0at] B;
 om T, 7 plesid] om, 8 the] 0er, maydons] bo0e maydenys and meke, 9
 though...was] om, 10 meke modur] and meke and moder, and wyff] om, 12 a] om,
 13 Good] god B; good that is wepith for maidynhode good T, 14 mekeness] om, for]
 om, that is] om, 15 folow] folow B; folowy T, hure] 0e, 16 ffor] om, 17
 nou3t] *follows cancelled* ma T; nott B, for3ete] for, 18 off hure] hur of, 19
 the] 0e the, 21 proude] pore, 22 whoso] how so, bothe] om, wyf meke] mekenys,
 23 sche] she or, that] 0e, 24 singlarly] syngulerly B; singlarly T.

1 Heuenly modurhod. Blessid is that modurhode that hathe brought
 vs alle ou3t of bale to blysse. Be 3e now all gladd Adames
 sones, and specially be 3e confortyd wy~~mm~~en, dou3ters of Eue,
 and put 3e away youre repreffe that 3e had longe tyme borne
 5 for prute Eue your modur through the fruytfull maidenhode off
 glorious Marie that is 3oure meke sister. Adam put defawte
 vpon Eue when <h>e dide amysse and excusyd hym by hure, that
 sche trespasid fyrste and was mene off his fallynge and
 neuertheles hit avayled hym ry3t nou3t. But now may Marie
 10 answeze for Eue and make good for hure modur, and that was a
 wyse ordynauncz of oure Lorde that sythen man fylle through
 womman that hit my3t neuer be reysid vp but through a womman.
 Therfor one woman answer0e now for anno0er, a wyse for a
 foole, a clene for a corrupte, a meke for a proute, and a
 15 fastynge for a glotyn, and that is Marie for Eue and for alle
 hure sory dou3tres. And therfor Adam with thy sory sones
 chaunge thy werldle, sey thus: "Lorde, the womman that thou
 madist my felowe that is Marie 3af me off the tre of lyf that
 is Jhesu and / Y ete and through the my3t of swetnesse of hit 10Ra
 20 Y lyue and fare wele". Blessid be thou, Marie, that brought vs
 all to bote fro oure bittur bale. What bytokeneth Marie?
 So0ely the sterre of the see. Therfor what man or womman that
 0u be that leuyst yn this lyf, yf thou be troubled wyth
 temptaciones or ouercast with tribulacyones loke in the sterre

2 gladd] fayne, 4 repreffe] brayd, had] haue, tyme] om, 5 prute] tho3th,
 through] tho3t, 7 he] B; sche T, 10 was] om, 12 that...womman] om, 13 a'] om,
 14 corrupte] vnclene, 16 sory] om, 17 werde] worde B; (*snudge over the d*) T,
 sey] and say, thus] this, Lorde] om, 19 through] 0o3t, the] 0i, of] om,
 swetnesse of] *in centre margin, scribal* T, 20 thou Marie] *scribal, in centre*
margin T, 21 fro] for, bale] balis, 22 or...that] om, 24 temptaciones]
 temptacion, tribulacyones] tribulacion, in] on,

and calle yn Marie mylde. Yf thou be sterid with pryde, with
 couetyse, with wrathe or with lecherye, calle on Marie. And yf
 thou be ouerleyde with stencche of conciens and be ouerferid
 with gastenesse of Godis ry3twysdom, so that thou be nyhande
 5 ydrawe or sonke ynto the pitte of dispeyre, 3it thynke on
 Marie the mylde. Cry to hyr with hert and mowthe, and without
dout scheo woll helpe the. This angel 3ede
 yn <and> seide hayle ful of
 grace. This blessid mayde was full deuou3t whan the
 10 angell com, ffor scheo was raueschyd yn hure thou3t by desyre
 to heuene aftur the comynge of oure Lorde ynto mankynde - not
 to hure, for sche helde hureselfe vnworthy therto, but to
 som othir creature where he fouchid sauff - and with that cam
 the angell and seide to hure: "Haile ful of
 15 grace. Thou art full of grace ffor why the Lorde that
 is full of grace is withyn the, God is with the. That is to
 sey, thow it so be that he be oueralle ferly yn his creatures,
 neuertheles he is specialy with the and yn the yn fulnesse
 of loue and yn excilence of grace ffor he woll nat only
 20 haue thy wille, but he wolle haue thy flessche oned to hym,
 and through my3t of his spirit / he wolle make his sone man 10Rb
 of the clenneste <substance> of thy chaste body, and therfor
 yblessid be thou amonge all wymmen. Blessid be thou, for
thou schalt ascape yn thi blessid berynge all Euys malison.

1 calle yn] clyppe. mylde] om. 2 wrathe] ire. 3 of] of thi. be] be made. 4
 with gastenesse] by vnclennys. ry3twysdom] ry3twisnys. that] om. nyhande] nere
 honde. 5 ydrawe or] sloknyd and. 6 Cry] and cry. 7 woll] schall. 8 and] B;
 om. T. 10 by] that bi. 11 not] no3t. 12 hureselfe] hur. to] above line,
 scribal, with omission mark in text T. 13 he] she. fouchid] fouche. 14 and] in
 and. 16 full] well. to sey] om. 17 so be] above line, scribal T. be] above
 line, scribal T. ferly] om. 22 clenneste] clennys. substance] B; om. T. 23
 yblessid] (y above line, scribal) T; blessid B.

What is that? Sothely this: yn sorowe <and in> wo thou schalt
 bere alle thy children, as God seid to Eue whan sche dide
 amysse. This malison knoweth they well ffor they felith hit all,
 the dou3ters of Eue that beren fruyt through the sowynge of the
 5 sede of Adam sones. But blessid Marie be thou nat afered of
 this for seed schall be sowe yn the nou3t of Adam, but of the
 Holy Gost. Thou schalt conceyue without synne. Thou schalt
 be grete and not greuyd, thou schalt be modur and no3t wemmyd,
 thou schalt bere and haue no sorowe, and so schalt thou
 10 ascape doubell malison ffor by euche son of thy fruyt thou
 schalt ascape the malison of the lawe that warryd all baren
 wymmen. And therfor thou schalt haue no sorowe, thou schalt
 ascape the malison that God leyde yn Eue and yn alle hure
 dougturs that folowen her. But Marie, when scheo herde this
 15 gretynge, scheo was abasschyd and thou3te what hit my3t be.
 Clene maydens beth euer aferde whan they huren eny sodeyn or
 newe tydynggis. They haue euer suspecte of mannes malyce,
 leste hure tresour scholde be rafte from hem that they bere yn
 hur frayle vessell, and therfor Marye abaschid a lytell for
 20 schamefastnesse and thou3t whe0er he were any evill man or ellis
 a wykid angell yn lykenesse of a good angell that apperid to
 hure 0us. / Then the angell byhelde hure and perceyvid by hure 10Va
 chere and by hure stylnesse the thou3tes of her hert and than
 he bygan alls tyde to comforte hure with glad semlande and []

1 and in] B; om. T. 2 thou schalt] shalt thou. 3 felith] fyll in. 4 the²] om. 5
 sede] sedys. 6 Adam] Adamis sonne. 8 no3t] nott. wemmyd] vnmayde. 10 by] om.
 euche] (*in darker ink over cancellation or imperfection in membrane*) T. 12
 therfor] for. 13 ascape] skape. 14 this] om. 16 or] om. tydynggis] 0ynges.
 17 of] om. 18 rafte] rauyshid. frayle] freld. 21 angell²] om. 23 chere]
follows a cancelled character T. 24 alls tyde] anon. with] with a. and] and B;
 and a T.

goodly. He callid hure homly by hure name seyng thus: "Marie,
 drede the nou3te. I am no man but an angell. Y am an angelle
 no3t of Satan but of <God> Allmyghti and therefor drede no
 gyle of 0e fende ne suppose no sly0es of man, ffor thou hast
 5 founde the grace of God. Othir wymmen hathe sought grace as
 thou haste, but 0u haste founde grace, sothely a syngler grace
 and a souereyn that was only kepte for the, and that is
 makynge of cordabell pees bytwene God and man, destruyng of
 dethe and rekeueryng of lyf, this is that grace 0at thou
 10 haste founde. For longe tyme hast thou desirid aftur fyndyng
 of that grace. Not to thyselfe, ffor thy mekenesse wolde not
 suffur hit, but to ano0er, and that thou were worthy for to se
 that ilke mayde alyue that schulde bere to alle ovr blisse
 Godis sone of heuen and be hure handmayde. And therfor I sey
 15 forsothe that thou erte that ylke mayde. For lo, thou schalt
 conceyue and bere a chylde and thou schalt calle hym Jhesu. Be
 now gladde, thou holy mayde, and wysely vnderstonde. By th(e)
 name of thi sone is byhote the specialte of thi grace. His
 name schall be Jhesu. And what bytokenyth Jhesu but sauour,
 20 sothely nou3t ellis. For why he schall saue alle his folke fro
 her synnes. Ther haue be byfore many men that hete Jhesu 0e
 / whyche deliuered her folke from dedly enemyes and brou3t hem 10Vb
 bodily ynto the londe of byhete, but ther my3t none of hem
 alle saue her folke from her synnes. But Jhesu thi sone, oonly

1 homly] hombly. seyng thus] om. 2 the] 0u. but] butt I am. 3 no3t] nott.
 God] B; om. T. no] nott. 4 fende] devyll. sly0es] slothis. 6 sothely] om. 7
 that'] g/ace that. 8 of] of a. bytwene] bi my3t of. 9 this] om. that] 0e. 11
 Not] no3t. thy] 0i swete. wolde] wull. 13 ilke] om. 14 handmayde] mayde.
 sey] say 0e. 15 that'] om. ylke] same. 16 calle] cleppe. 17 the] B; thy T.
 20 sothely] for sothe. nou3t] nott. he] he only. 21 her] om. byfore...men]
 many folke her byfore. 24 folke] folke folke. from] froo. But... (p.23 1,1)
 synnes] om.

he schall saue thy folke from her synnes, ffor why he
 schall be moche and he schall be callid the sone of the
 Heyeste. He is now a gret God, 3e als <mechell> as [] his Fadur
 is and bothe of oo gretenesse. But he schall be a grete man
 5 and a gret doctour and a grete prophyte schall he be and all
 men schall worschip hym for his gretenesse. He schall be
 moche. He schall be lytell when he is ibore of thy body and
 when he schall sowke at thy breste and when thou schalt wynde
 hym yn his clothes and bere hym softly in thyn armes and kysse
 10 hym swetly with thi lippis and fede hym besily with bothe
 thyn hondis. But when thou seyist this lytell chylde, good
 Marie, thynke θat he is full gret. Lytel yn manhode but gret
 yn his mageste, litell for his mekenesse but gret for his
 meracilis, lytell for he schall be thy sone but gret for he
 15 schall be callyd the sone of the Heyeste. And Marie be θu
 gladde of thi grace for thi sone Jhesu schall be callyd Godis
 sone, and Godis sone schall callid be thy sone. Not too
 sones, ne two Jhesus, but two kyndes: of God and man, and one
 sone, one persone and oo Jhesu. He schall be a gret man for
 20 why God schall 3eue hym the see of Dauid his fadur and he
schall regne yn the / hous of Jacob wythout ende. God schall 11Ra
 3eue hym the see of Dauid, not for to sitte yn fleyschly
 Jerusalem amonge the Jewis crowned with a crowne of golde and
 yn a kynges cheyer as Dauid dede, but for to sitte yn gostly

1 saue] *in margin, hand C* T. 2 callid] cleppid. 3 gret] mychyll. mechell] B;
om. T. as] B; as is T. 4 gretenesse] mychelnys. gretel] mychell. 6 worschip]
 wurshipfull. 8 wynde] wyn. 9 thyn] *om.* 10 besily] *in margin, scribal, with*
omission mark in text T. 11 seyist] seyst hym. chylde] *om.* 12 Marie] mayde.
 θat] *above line, scribal, with omission mark in text* T; θen θat B. gret']
 mochell. gret²] mechell. 13 his] *om.* gret] mechell. for his] yn. 14 gret]
 mechell. 15 callyd] clepid. the...of] *om.* And] a. 16 be callyd] clepid. 17
 and...sone] *in margin, scribal* T. callid] *in margin, scribal* T; *om.* B. Not]
 no3t. 19 one] and oon. 20 his] and his. 24 yn'] *om.*

Jerusalem amonge cristen men crowned with a crowne made of
 alle chosyn sowles, restynge hym yn the cheyer of hure hertis
 yn the medyll of clene consience. And yn the hous of Jacob he
schall regne without ende. That is yn Heuenly Jerusalem where
 5 alle the sones of [] Jacob that were ouercomers of synne and
 bygylers of the fende schulle regne with hym without ende,
 louynge and gloryfyng the sone Jhesu that schall be aboue hem
 alle as Kynge of Kynges and Lorde off Lordes. Then seide
Marie: "What manere wyse may this be, for I know no man?".
 10 Furste scheo was styll and spake no worde for feir, but now
 throw comferte of the angell scheo toke her to hur and putte
 out drede throu3 feythe and schame by gladnesse and askyd
 wysely how it my3t be. That [s]he seide not dou3tyng of byhste,
 but askynge the manere of the ordre how it schulde be don as
 15 3if scheo had seid this: "Sy0e God knowith the wil of myn hert
 and the full purpos of myn maydenhode stabelyd yn my thou3te, how
 woll he / than 0at hit be done, yf me nede behoue0e to breke 11Rb
 my vowe and to bere suche a sone. I am fayne to that chylde
 but I am hevy for myn vowe. Neuertheles his wille most be
 20 fulfillid yf he woll that Y conceyve and bere a chylde and
 be styll mayde, Y am here at his wille." The angel
answerd 0en thus: "The Holy Gost schall come
ouer ynto the and the vertues of the Hiest vmbeschady the.
 Marie, be no3t aferde of thy vowe, ne for lose of thyn

3 the medyll] myddys, he schall] shall he, 4 where] wher is, 5 of] of B; of of
 (*precedes cancelled Jerusalem*) T, were] be, 7 hem] hym, 9 wyse] of wyse, 10
 Furste,,1,2/ wille] om, 13 she] he T, 20 Y] *above line, scribal* T, 23 ynto]
 hym to, vertues] vertu, Hiest] Hiest shall, 24 no3t] nott, aferde] ferde,
 lose] lost.

maidenhode for hit schall nat be broke ne loste, but it schall
 be kepte [] sacrid and honourid with worschip of modurhode for
 the Holy Gost schall come ouer ynto the and through his gostly
 presens he schall be with the in body and soule, and of
 5 the clenest substauncz of bloode that is withyn thy chaste
 sydes throu3 his endles my3t schall <he> forme a chylde and
 the vertue of the Hiest schall vmbeschady the, that is Godis
 sone of Heuen, that is vertue of the Hieste, schall ly3te downe
 ynto thyn wombe, and yn thi body of a chylde he schall
 10 vmbeschady 0e. I sey not that the chylde schall furste be
 made and that he schall 0an come downe, but I sey that all yn
 o time and in o momente schall haue full schappe of a lytell
 chylde made of body and of soule yn thi blessid wombe and
 Godis sone of Heuen schall be ful onyd therto, and therfor
 15 spye na more of me how hit schall be, ffor thou schalt
 0rough felynge wite bettur than be my tellynge. Hit is so
 preuy a thyng and so worthi that hit schall be vnknowe fro
 the experience of alle creaturis outtake only the. None angell
 of Heuen ne seynte of erthe may atayne to / the blisfull 11Va
 20 knowynge of that preuyte. But blessid art thou, Marie, that
 through mekenesse hast <deseruid> for to fele and to knowe the
 wondurfulle swetnesse of this holy priuite. Wel and
 sothefastly schalt thou sey nou 0es wordis: mi priuite to me,
 mi priuite to me. For why that grace, that ioye, that blisse

2 kepte] kepte and T; kept and B. with] with a. of] of a. 4 gostly] goostly
 and goddly. and'] and in. 5 withyn] in. 6 he] B; om. T. forme] make. 11 0an]
 above line, scribal, with omission mark in text T. that²] om. 13 thi] the. 14
 schall be] om. 15 spye] aske. me] above line, scribal T. thou...wite] (0rough
 felynge in margin, scribal, with omission mark in text) T; shalt wete better
 throw felyng B. 17 fro] for. 18 None] no. 21 deseruid] B; distrud T. to²]
 om. 22 holy] hevenly. 23 schalt] mayst. nou] om.

that neuer was schewid to creature ne neuer schall be, schall
 be felyd and openyd to the. For why that holy <that> schall be
 bore of the schall be callid Godis sone. And see we now
 how reuerently the angell spekith of this childe. He seith nat
 5 thus: 'that holy chylde' or 'that holy flessche' or 'that holy
 man', but he seith thus synglerly: 'that holy that schall be
 borne of the' and why seid he so? Sothely for he fonde no
 worde of oure langage worthy for to leye in that precious
 thyng that he spacke of what so it was, and therfor hym lust
 10 betur for to sey 'that holy' by hitselfe thanne for to add
 any othur worde therto and so to make it lesse. For why a
 mannes witte mynde may streke further and fele more off a
 thyng than his tonge may telle, and that knew the angell well
 ynow and ther<fore> seide he **'that holi' bi**
 15 **hit**selfe and me thynkith he seid ful trewly, for it is holy
 and holynesse and holy by hitselfe <and makyth all thyng holy
 thro3h hitsilffe> ffor why hit schall be callid Goddis sone.
 Hit is a full holy oone that Marie sone and Godis sone, o
 persone, o Jhesu and o Cryste and oone holy and than [] seid
 20 the angell moreouer: "Lo Elizabeth thy cosyn hath conceyvid a
chylde yn hure age" Thes wordes seide the angell nat for to
 putte away that dou3t that schulde falle yn Maries herte ffor why
 ther was no wantynge of / feythe yn hure felynge ne ther was 11Vb
 no merknes of doute, but he tolde to Marie the gracious

1 schall be²] *om.* 2 openyd] opynys. holy] holy chylde. that] B; *om.* T. 3
 bore...be] *in margin, scribal* T; (bore *om.*) B. callid] clepyd. And] a. 5 or¹]
 of. 6 schall] *above line, scribal, with omission mark in text* T. 7 seid] dud.
 8 worde] wurthe. 9 he] *om.* 10 holy] holy oonly. add] *follows cancelled* h T;
 eekny B. 11 to] *above line, scribal* T; *om.* B. 12 witte mynde] menyng. 13 his]
 that his. 14 therfore] therfore B; ther T. 16 and^o...hitsilffe] B; *om.* T. 17
 callid] clepit. 19 persone] person and. and¹] *om.* than] then B; than the T.
 21 age] olde age. 23 feythe... (*p. 27 l. 15*) Godis] *some words written over smudge.*
see Textual Notes T. 24 merknes] derkenys.

conceyvyng of hur baren cosyn Elizabeth for to eke ioye to
 ioye and to make o merakull the more with anothir ffor why it
 was semly su00en scheo schulde conceyve the sone of the heyest
 Fadur with grace of the Holy Goste that scheo schulde furste
 5 be enflam<myd> with the brennyng of the blessyd gladnesse and
 of endles loue, ffor why defoute gladnes of spirit is able for
 to receyue and take the <fl>owyng of heuenly swetenes and the
 inspiracion off the Holy Goste and therfor Marie be thou glad
 0at [] Elizabet hathe conceyued ffor at God is no worde
 10 inpossibull ffor why a man may sey and byhote a thyng that
 may neuer be brought to the ende. But that worde that God
 spekith hit may be don and it schall be don. "And therfor now,
 blessid Marie, sy0e I haue do my message as well and as
 curteslyche as I can, and I haue schewid the Godis wylle and
 15 Godis worde lete me here now som worde of the a3en, that I may
 3eue hym a full answer that he0er hathe me sent. I haue tolde
 the dede and the maner of hit and schewid to thyn hert mater
 of merthe and of gladnesse. 3yf me now therfor an answer of
 comforte and gladnesse and of merthe a3en". A, goodly lady,
 20 glorious virgyn, 3eue an answeere of comforte vnto this angell
 that hathe gret the. Tary nat to longe for he abydith the and
 not only he abidith 0e, but all the holy court / of Heuen 12Ra
 abydeth now this worde 3ee and 3it moo, ffor wrechyd Adam and
 wofull Eue with alle hure wepyng children that beth

1 cosyn] some, 4 furste bel be ferst, 5 enflammyd] B; enflamdued T, the²] om,
 7 the'] om, flowynge] flowyng B; folowyng T, 9 0at] B; 0at of (0at above line,
 scribal, with omission mark in text) T, ffor] and be glad also 0at 0u shalt
 comeve ffor, is] ther ys, 10 ffor] many wordes of men bene impossibyl for, 11
 may] he may, be brought] bryng, the] an, that'] euery, 12 don'] om, it] om,
 13 Marie] lyle and lady, sy0e] sith 0at, 14 haue] haue haue, 15 now] now of,
 of the] om, 16 hym...answer] a full answer to hym, he0er...sent] hath send me,
 17 mater] above line, scribal, with omission mark in text T, 18 me] om, 19
 comforte and] om, goodly] good, 20 vnto] to, 22 0e] follows cancelled 1 T,
 court] in margin, scribal T, of... (p.28 l.21) seyde] some words written over
 smudge, See Textual Notes T, heuen] heuen with hym, 24 wofull] above line,
 scribal, with omission mark in text T,

outlawid out of Paradyse and demid ynto the peyne of Helle
 ffallith downe now, lady, at thy feete and asketh helpe of
 the, ffor why lyf and dethe, lady, now lyeth yn thi tonge, and
 yn thy mowthe hangith comfort of wrecchis, raunson of
 5 presinores, deliueraunce of dampned peynes yn Helle of al
 Adames children. 3if thou, lady, forsake this Heuently profur
 we beth lost. Yf thou sey nay we beth dede, yf thou assente
 we be deliuered, yf thou sey 3ee we beth sauffe. Do now mayde,
 do now and 3eue an answer that Heuen and erthe and Helle
 10 lokith aftur to here [], 3ee and 3it moo than soo, ffor the
 Lorde of Heuen hymself abydeyth thy worde and woll do ry3t
 nou3t til thou haue saide thyn answer. He cryeth to 0e fro
 Hevun seyng thows: "Thou fayrist off wymmen, lete me now here
 thy voys". Goode lady, loke aftur no moo wymmen as thou
 15 haste done here byfore, ffor why thou art chose only therto.
 Thou ert desyrid and proficied and thou ert now gret of the
 angell and off alle the resonable creaturis yprayd therto. A
 now, worthy lady, speke o worde and tary not thus. Take
 boldnesse to the and euen as hit lyeth vpon thy hert, sey.
 20 Feyne not, ne seke aftur no curyis answe, but playnely as
 thyn hert meneth so schew forthe. Then seyde Mary: / "Lo, the 12Rb
handmayde of God. Be it do to me aftur thy worde". A, blessyd
 be thou, lady, ffor this was mekenes without pere and grace
 that was synguler. This was the mekyst worde that euer was

out of] (out in margin, scribal) T; fro B, ynto] to. 2 now lady] lady now. 3
 now lyeth] lyeth now. 5 yn] on. peynes yn Helle] thevys and hele. all] above
 line, scribal T. 7 lost] above line, scribal, with omission mark in text T.
 dede] butt dede. 9 now] om. 10 here] her B; here the T. 13 Hevun] above line,
 scribal T. now here] hire now. 14 no moo wymmen] noder woman. 16 and'] 0u art.
 17 the] om. resonable] (so above line, scribal, with omission mark in text) T.
 18 worthy] blessyde. worde] om. 19 and] and sey. sey] om. 20 not] no3t. 21
 Lo] follows cancelled lo the T. 22 do] om. 23 lady] mary. was] om. 24 This]
 thus.

spoke of wommannes hert, ffor why thou ert chosen to be Godis
modur, and 3it thou callist thyselfe but his handmayde. Hit is
no gret mastrie to be meke when a man is dispisid. But
sothely it is a gret vertue and selde whan sey to be meke whan
5 a man is worschipid. But mekenesse was markyd yn Maries hert
so depli that sche my3t speke not ellis but thus: "Lo the
handemayde of God. Be hit do to me aftur thy worde". Now
sekurly hit is full sothely seyde where mekenesse sitteþe
there grace hittith. Gladde was the angell of this worde, that
10 sche offyrd vp to God the assent of hure hert wille on the
mekest maner, and all so sone yn <þe> twynglynge of an ye he
was styed up a3en fro wham he com to telle his answeere. But
3it or he come his answer was spedde als so swyfte as he was,
ffor why oure lady Seynt Marie had nat so soone yseyde hure
15 worde that scheo ne hyrde a worde a3eyn, the best and þe
mekest worde that euer was seid. What is that? Sothely thus:
verbum caro factum est. Goddis worde
that is his sone is made man. Scheo spacke a worde and toke
<a> worde. Scheo spake a passynge worde yformed with letters
20 / and sche receyued an endles worde, that is Godis sone of 12Va
Heuene, withyn blessyd sydes. For yn many maner wyse oure
Lorde spacke sum tyme to oure olde fadurs. To som he spacke yn
bodily ymage, to sum yn fygure, to sum yn slepynge, and to sum
<by inward> perceyuyng. But to blessyd Marie he spacke yn his

2 3it] *om.* callist] clepyst, but] *above line, scribal, with omission mark in text T.* 3 a man] *(man in margin, hand C) T;* that a B. 4 vertue] vertu (*follows cancelled a*) B. and...sey] *om.* 5 markyd] mekyde. 6 depli] depe. not] no3t. the] þi. 7 of...worde] *etcetera.* 8 sothely] soth. 10 vp] *om.* hert] *om.* 11 þe] B; *om.* T. 12 wham] when. 14 nat] no3t. 15 that] butt that. ne] *om.* a3eyn] *followed by paragraphus mark T.* 16 is] was. 19 a'] B; *om.* T. spake] *above line, scribal, with omission mark in text T.* worde] *om.* letters] littys. 21 Heuene] heuyn and. yn] on. maner] maner of. oure...spacke] spake our lord. 23 slepynge] clepyng. 24 by inward] B; yn worde T.

owne sone, and made his sone and hure sone of hem bothe ffor
 to be mediatour bytween God and mankynde and for to saue hit
 fro the thraldam of the feende. Hereto spekith Seynt Bernarde.
 More, aftur the seynge of trewe doctours, whan that the holy
 5 vergyn had hard the wordis of the angell, that lady of hygh
 prudens consentynge to his wordis and lowly knelynge with gret
 deuocoun, scheo caste vp hure yen to Heuen and holdynge vp
 togedur hure hondis and seyde: "Lo, here <θe> handmayde of God.
 Be hit do to me aftur thy worde". Anone Godis sone without any
 10 abydyng entridd ynto the wombe of the virgyn and of hur to
 flessche and bloode, and yn that same tyme a soule yformyd was
 put yn hym, and [he] was perfyt man yn all the pertyes of the
 body. But he was thanne full lytell yn his modur wombe.
 But aftur θat he wex as kynde wolde natrally more and more as
 15 oθer don. But the infusion of the sowle was nat delayed ne the
 distincyon of the membris. He was thanne perfy3t God as he was
 perfyt manne and als wyse and as myghty as he is now. Aftur
 the consentynge of oure lady Gabriell en / clyned and lowtid 12Vb
 to Godis modur and vaneschid away. Owre lady than bremynge yn
 20 the loue of God more than sche dede byfore, whan scheo felyd
 that sche had conceyued, knelynge with thankyngis to God for
 the highe 3ifte, mekely and deuoutly scheo besou3te hym that
 he wolde enforme hure and teche hure in all thyngis that
 longed to hure sone to parforme hem without any defaute and as

2 be] be a, 3 the'] om, feende] fyndes power, Hereto] to thus, 4 More] more
 ouer, trewe] feire, the] θis, 6 consentynge] comvevyde, 7 scheo] he,
 holdynge vp] jownyd, 8 here] om, θe] B; om, T, God] god our lord, 9 do] om,
 to] toke, 11 that] θe, 12 he] om, T B, the'] om, 14 he wex] om, more'] he
 waxide more, 16 distincyon] distruccon, 17 als] also, as] also, 20 than] θen
 euer, 21 sche] he, thankyngis] thankys, 22 the highe] so hey be a, 24 hem]
 hym, any] om.

the doctour de Lira seyith, the angell grete oure lady and
scheo conseyvyd Cryst not wetyng Joseph. Of the goynge of
oure lady to Elizabeth. Aftur the gretynge of the angell oure
lady by the lycence of Joseph hure husbonde wente to Elizabeth
5 hure cosyn. Whan scheo cam to Elizabeth scheo salutid hure.
Elyzabeth for ioye answerd and seyde: "Blessid be thou amonge
all wymmen and blessid be <the> fruyte of thi wombe, and whereof
come the thus that the modur of God come the to me now? Anone as
Y hurde the salutacyon my chylde gladdid and ioyed yn my wombe,
10 and thou art blessyd that so 3af credens, ffor the wordis of
oure Lorde the whyche he seide to the schulle be performed".
Than seyde oure lady: "My soule magnifyeth oure Lorde, and my
spirit hathe ioyed yn God the whiche is my hele", and so sche
seid forthe the salme *Magnificat anima mea Dominum* to the
15 ende. Seynt John was fulfillid with the Holy Gost in his modur
wombe. And owre lady abode styll there vnto the berthe of
Seynt John, / that was iij monethis, wham sche toke and lyftid 13Ra
fro the erthe yn the tyme of his burth, and bysely dressid hym
yn the maner that longith to that tyme. In the viij day he
20 was circumsysid and named John. Than was Zacarye, Seynt Joones
fadur, restorid a3en to his speche, and than he proficied and
seid: "Blessid be thou Lord God of Iserael", and than he seyde
forthe <the> salme *Benedictus Dominus <Deus>*
Israel to the ende. In this mene tyme that this glorious

1 the'] *om.* angell] *om.* oure] of our. 2 Cryst] *after cancelled* ge T (*see Textual Note 31/2*). 3 Elizabeth] Elizabeth *after the gretynge of the angell*
anon. 4 Elizabeth...cosyn] hur cosyn Elyzabeth. 7 all] *om.* and'] *om.* the] B;
thy T. whereof] wher. 9 yn] in God in. 11 oure] *om.* 12 oure] my. 14
to...ende] *om.* 16 vnto] into. 18 hym] *om.* 19 the'] *om.* maner] *above line,*
scribal, with omission mark in text T. 19 longith] longyd. 21 than he] *om.* 22
than he] *om.* 23 the] B; *om.* T. *Deus*] B; *om.* T. to] *etcetera* to. that...in
(*p.32, 1,2*) hit come into hur mynde the gloriou lady with Elyzabeth hur cosyn
on a tyme in what tyme *and.*

lady was with Elizabeth hure cosyn, in a tyme it come to hure
 yn mynde in what maner and how deuoutly that sche my3t haue
 hure to suche a grace doon to hure, and also yf scheo were
 y-askyd how that scheo conceyued or whoo was the fadur of the
 5 chylde that scheo 3eode with, what scheo schulde answere and
 furthirmore, of Joseph through sterynge of oure enemy the
 feende had hur yn an euyl suspecte how and yn what maner sche
 schuld do and whylist scheo thou3t thus an angel apperid to
 hure and seyde: "Owr Lorde that is euerlastynge is with the,
 10 and he is yn the. Therfor drede nou3t, he schall 3iue the what
 thou schalt sey. He schall dresse thy weyes and thy stedis,
 and he schall performe his workis with the bothe my3tly and
 wysely", and aftur thes wordus the angel vaneschid out of hure
 sy3t. Aftur the burthe <and> the circumsysion off Seynt John
 15 owre lady, whan / sche saw tyme best, toke hure leue and went 13Rb
 home a3en vnto hure habytacyon ynto Nazareth, to hure husbonde
 Joseph. [] Joseph thow, he wiste nou3te ne had no knowlyche of
 the salutacyon of the glorious lady ne that sche had conceyvid
 [] throw the vertue of the Holy Gost <Cryst bo0e> God and
 20 man. When he saw hure grete with chylde he was troublid and
 dradde hym gretly, not by wey of suspecyon, ffor byfore <0e>
 tyme that he had weddid her he had knowynge yn the Holy Goste
 that sche wolde kepe hure maydenhod to God and saue hure yn
 thou3t, yn worde and yn dede fro all maner of synne vnwemmyd,
 [] and

2 that] *om.* haue...grace] hur grace grace. 6 of] yf. oure] the. the feende]
om. 7 an euyl] *om.* 8 thou3t] so3t. 9 is²] he ys. 10 is] *om.* nou3t] not. 13
 the angel] he. 14 and] B; yn T. the²] *om.* 15 toke] to take. went] turnyd. 16
 vnto] too. ynto] to. 17 Joseph'] *precedes* ¶ T. nou3te] not. 19 throw]
follows ¶ T. Cryst bo0e] Crist bo3th B; bo0e Cryst T. 20 chylde] chylde by wexyn
 of Jhesu yn hur wombe. 21 of] of euyl. 0e] B; *om.* T. 23 sche] *om.* 24 yn']
 and. vnwemmyd] vnfylyd. and...virgyn (*p. 33, 1, 1*)] *follows* man (*p. 33, 1, 4*) B;
 (and follows ¶ T).

yn that entent he spousid that glorious virgyn. And also sche
 knew wel yn the Holy Goste that hure virginite schulde euer
 laste vnwemmyd thou hit wer so that of the preuy dispensacyon
 of God sche schulde be spousid to man [] and so bothe by one
 5 assent at hure comynge togedur bytween hem two the[y] vowed
 chastyte, so that he was not troublid ne dredynge by wey of
 eny euyl suspencyon. [] But he myndid yn proficies the whiche
 seyde that Godis sone schulde be ybore of a mayde and he hylde
 hymselfe vnworthy to serue suche a modur, wherefor he thought
 10 preuylyche to leue hure. Oure lady than was nou3t without
 heuynesse, but yn this tyme scheo prayid to oure Lorde that he
 wolde sende sum remedy and voyde this tribulacion, and anone
 oure Lord / ordeyned comferte to hem bothe, ffor euer of his 13Va
 goodnes he sendith tranquillite aftur tempeste. He sendi0e his
 15 angell vnto Joseph whylist he slepte, the whyche [] angell
 seyde: "Joseph, drede not, ne goo nat from the virgyn that is
 betau3te to the. Scheo ha0e conceyued of the Holy Gost and
 sche schall bere a chylde that schall be sauour of the
 worlde. Therfor serue hure feythfully, and be keper and
 20 recorder of hur maydenhode". 0an Joseph abode styll wyth that
 blessid glorious virgyn, takynge charge of hure and with a
 chaste loue he loued hure ful tendurly and ffro that tyme
 forwarde Joseph dede seruise to hure as to his lady and to his
 souerayne, and a3enwarde sche was fulfyllid with all vertues

3 vnwemmyd] vndefylyd. 4 man] *precedes* T; a man B. 5 hem...they] hem two the
 T; hym thus B. 6 chastyte] chaste. 7 eny euyl] *om.* But] *follows* T. he] *om.*
 myndid yn] had yn mynde 0e. 8 mayde] virgyne. 9 he...preuylyche] prively he
 tho3t. 10 than] *om.* nou3t] not. 11 to] *om.* 12 this] *om.* 13 oure] hur. 14
 sendi0e] send. 15 vnto] to. slepte] slepe. whyche] whyche B; whyche the T. 18
 be] *om.* 21 blessid] blessyd *and*. 22 *and*] *above line, scribal, with omission*
mark in text T. ffro] for.

and lowly mekid hure to the lowest dede or seruise that he
 dede to hure. Aftur thus oure lady was contynualy yn prayours,
 and sche was selde whan seyn, ffor sche 3eode but lytell
 outwarde, but yf it were whan sche went to the temple, as yn
 5 vigilies and solempne festes and therwith sche toke gret hede
 and 3af gret entent to all 0at sche hard yradde of the prestis
 in the temple. And certeyn tymes scheo 3af hure to labour and
 ocupied hure yn handewerkys and gate hure leuyng with
 spynnyng, schapyng and sewyng, and othir handewerke, and
 10 therwith as nature woll soffur sche 3af hure moche to penaunce
 and fastyng and all that they had ouer necessite they 3af it
 to poer / folke, and thou it were so that sche neuer synned 13Vb
 neuer0elatter at all tymes scheo dredd lesse sche schulde sey
 anythyng or thynke or do yn <dede> that schulde turne to
 15 displesyng of God. Of Joseph was neuer hurde dishoneste
 worde. He was neuer gruchefull ne wrothefull. He was mooste
 pacyente yn pouerte and whan nede askyd he was bysely
 trauelyng yn his crafte for he was a carpenter. He was as
 dede man to the world[le and to the fleysche, also he desirid
 20 not but heuenly thynges. Oure lady Godis modur, sche was so
 chaste yn body and soule that hure maydenhode was neuer
 defoulid ne neuer my3t be defowlyd yn thou3t, yn worde, ne
 yn dede, and therwith sche had so gret clenness that sche
 neuer synned in eny [l]kynnes synne dedly or venyall, ne

1 lowest dede] best stede, or] oder, 3 3eode] went, 4 went] yede, 7
 and...handwerkys] yn manuall werkys, 8 hure²] om, 9 handewerke] follows
 cancelled character T; handlabour B, 10 woll] wolde, moche] om, 11 and²] om,
 had] above line, scribal, with omission mark in text T, 12 so] above line,
 scribal, with omission mark in text T, 13 sey anythyng] anythyng say, 14 dede]
 B; om, T, 15 of] to, 16 gruchefull] grotchyng, 17 yn pouerte] precedes he was²
 (1,16) B, 18 trauelyng...crafte] in his truelyng crafte, as...man] dede, 19
 also] so 0at, worlde] worldle T B, 20 also] so 0at, not but] but only, 21
 that] ther, 22 defoulid] fylyd, ne...defowlyd] in margin, scribal, with
 omission mark in text T; ne neuer my3t be fyled B, 24 kynnes] kynnys B; skynnes
 T, or venyall] ne venialy.

ther was no man that sey hure or byhelde hure visage that eny
 tyme was meuyd to hur by wey of synne or my3te be meued to
 <hur> by wey of synne, ffor the vertue off hure chastyte
 entrid so ynto hur byholders that hit quenched and slakid in
 5 hem alle fleyschly desyres, and as hit is seide of an holy
 seynt, ther was neuer yn this worldle so vyle a synner that yn
 the sy3t of oure lady his temptacyon scholde haue sesyd. The
 angell seide to Brigitte, in hem that were mooste preuy to
 synne, by the honestee off the glorious virgynes wordes and
 10 workes and by hure conuersacion anone <the> feruour of the
 temptacyon was quenched and slakyd yn hem as longe as they
 byhelde hure. This hathe ofte tyme befallē yn the byholdyng of
 hure / ymage moche more than it was yn the beholdyng of hure 14Ra
 selfe. ffor we rede of Seynt Edmunde the Ersbysschop of
 15 Caunturbury that how ofte he felyd steryng of eny flesschly
 temptacyon, als ofte as he wolde beholde the ymage of the
 blessyd vergyn 3euyng her chylde souke, or ellis at the leste
 he wolde haue mynde of suche an ymage, seying thyse wordes that
 foloweθ aftur. *Fluat stilla de mamilla*
 20 *gloriose virginis fundens rorem*
quae ardorem extinguat
libidinis Maria mater Dei
pulcherrima comprobatur cuius
pulcritudini nulla comparatur, and

1 no] neuer, sey] saw, byhelde] shuld, 2 meuyd] ne wyde be, 3 hur] B; om, I.
 4 ynto] in, 5 hem] hm, fleyschly] felshly, and] om, 6 synner] synne, that]
 then, 7 haue sesyd] cesse, 8 Brigitte] seynt bryde,
 10 hure] holy, anone] ann, the'] B; om, I, 11 the temptacyon] syn, hem] hym,
 as'] also, 12 This...the] thus happenyd yn, 13 it was] om, the] om, 15 ofte]
 oft so, 16 as] om, the²...vergyn] our lady, 18 and] om, thyse wordes] thus,

anoone the temptacyon sesyd. This same also [] purchasid and
 was grauntyd also to othur that seyde thysse vers. And nat oonly
 scheo had chastyte and clennessse, but 0erto sche was semly and
 schaply and passynge fayre of body and of vysage. For as hit
 5 is seyde of Seynt Ignace, 0at ofte wrote to oure lady and sche
 a3en to hym, that whan he behelde that blessyd vergyn, he saw
 in hure so gret clennessse and so wondurfulle passynge
 fayrnesse bothe of body and of vysage, that through the
 byholdynge of hure <he> fylle downe, and whan sche commaundid
 10 hym to ryse it is seide that he schulde sey thus: "Had hit nat
 be soo that Y had nat be the more certeynly and trewly
 enformed yn thy feythe and yn 0i beleue I schulde not haue
 trowid ne beleuyd that eny god hadde be othur but scheo, ffor
 hure wondur / full and vnspectable clennessse, and for hure 14Rb
 15 excelent and passynge semlynesse and fayrnesse". This
 fayrnesse had this glorious lady all hure lyf, but moche more
 passyngly aftur the tyme that sche had conceyued Cryst Jhesu
 til that he was bore, in so moche that Joseph my3t not byholde
 hure inwardly yn hure face aftur sche had conceyued Cryste to
 20 that sche was deliuered of hym. And therfor seith Alexander
 super cantica li. iv ca. xvi, ffro the tyme that Marie hadde
 conceyvid the bry3te sonne of ry3twysnesse, [] a maner of
 bry3tnesse lyke to the schynynge of the sonne schone in the
 virgynes face, wytnessynge the presence of the trew Sonne the

1 also] also he T; om. B. and] also and. 2 also] om. that...vers] om. 4
 passynge] passyngly. of'] bo0e of. 5 of] 0at. ofte] o3t. 6 behelde] helde.
 that²] 0e. 7 clennessse] clerenys. wonderfulle passynge] wonder passyng full. 9
 he] B; om. T. commaundid] commandyng. 10 nat] no3t. 11 nat] om. the] om. 12
 thy] 0e. yn 0i] om. vnspectable] vnspekable. 15 and²] om. This] thus. 16
 this] 0at. lady] virgyn. 17 passyngly] passynly. aftur] for. 19 to] tyll. 22
 a] a B; and a T. 23 schone] om. 24 the'] of 0e.

whiche was Cryste Jhesu. Of Cristis
 natiuite. Owre Lord Jhesu beningly and pacyently
 soffurd and bode couenable tyme of his blessyd berthe closid
 yn his modurs wombe to the ende of ix and thirty wekes and a
 5 daye. That same tyme was Auguste Cesar emperour of Rome and
 the yere of his regnyng was fourty and tweyne, to wham all
 nacyons were sogettys and bycause therof was vniuersall pees
 throwout all the worlde. In that tyme he sende out and
 comaundid descripcion to be made ~~throu~~ all the worlde as
 10 Seynt Luke makith mynde yn his gospell the secunde chapitre
 seyng thus: **Exiit edictum a Cesare**
Augusto ut descri / beretur 14Va
vniuersus orbis, and for thyse skylis, as
 seyith Lira, was this descripcyon made. Furst that h<it> my3t be
 15 knowe how diuers landis were descrilued, that hit my3t be
 know therby what tribut euery lande my3te sulde that they were
 not ouerchargid with vnskyllfull truage. Another that he myght
 know by what maner euery lande vndur his empeyre my3t best be
 gouerned. This descripcion was commaundid to be cryed in
 20 principall townes and citees and all thoo the whiche were
 borne yn citees or townys or yn hameletis that parteyned to
 hem where somenyd in propur persone to apere at the forseide
 place at a day ysygned that a determinate numbre my3t be knowe
 bothe of gentyllis and of comeners and also to

3 bode] abode ~~the~~, of] as, 6 regnyng] regne, 7 sogettys] suggestt,
 bycause...was] by ~~that~~ cause, 8 throwout] ~~throw~~, 9 descripcion] descriptions,
~~throu~~] ~~throw~~ B; ~~thou~~] T, worlde] *follows cancelled* wold T, 10 mynde] *mention*,
 gospell] boke, 11 seyng] seyth, 12 ut] et, 13 vniuersus] vniuersis, 14 was]
 was when, hit] B; he T, 15 were] wher, descriued] *discreued* T; *discruyd* B, 16
 euery] eche, 18 euery] eche, 19 cryed] *excuted*, 20 townes...citees] *cytes and*
 townys, 21 yn'] yn ~~the~~, that] *on*, 22 hem] hym, 23 place] places, ysygned]
 assyngned.

beknewlyche hem sogettis and tributouris vnto the emperour.
 Joseph that tyme dwellid yn Galile and hit fille to hym to goo
 ynto the citee of Daud that was Bedeleem, the whiche was a
 citee in the londe of Jude and was callid the citee of Daud
 5 for ther was he borne. Oure lady and Joseph were bothe of
 kynreden of Daud, but it fell to oure lady by dissent aftur
 hur fadur Joachym for to be eyre of Iwis and by this cause
 toke Joseph oure lady with hym to Bedleem to this forseid
 discripcion. Of this spekith Seynt Luke and his gspell,
 10 seiyng thus: / *Ascendit autem Ioseph a* 14Vb
Galelia in ciuitatem Daud eo
quod esset de domo et familia
Daud ut profiteretur cum Maria
disponsata sibi uxore
 15 *pregnante*. That is to sey Joseph forsothe assendid fro
 Galilee ynto the citee of Daud ffor as moche as he was of the
 hous and of the mayne of Daud, that is to sey of kynreden of
 Daud, that he scholde with Marie his wyf that was spoused
 vnto hym and nye tyme of chyldynge 3elde his dette, that is to
 20 sey paye his tribute, ffor alle the housholders [] were sett
 to paye 3erly a certeyn money for her tribute to the emperour.
 Whan Joseph schulde go to pay this forseid tribute he toke
 oure lady with hym for the skyllis formened and also it was
 don by the souerayn dispensacion of God that Cryst schall be

1 beknewlyche] knowleg. vnto] to. 3 ynto] to. 5 of] of the. 7 be] haue be.
 of] of the. this] thus. 9 Seynt] *om.* and] yn. 13 Daud] *om.* 14 disponsata
 sibi] *sibi* disponsata. 17 and] *om.* Daud] *om.* of] of the. 18 spoused]
 dispousyd. 19 vnto] to. 20 the] *om.* were] were B; that were I. 21 money] of
 money. to...tribute] *om.* 23 formened and] besayde afore. 24 don] *om.* schall]
 shuld.

bore yn Bedeleem in fulfyllynge of proficyes. This forseide
citee of Bedleem was but v myle fro Jerusalem and they 3eode
as poer dryuers for they ladde with hem an oxe and an asse,
the asse to bere oure lady for sche was gret wyth chylde and
5 also nye hure tyme of chyllynge and the oxe they drafe with
hem to sille at Bedleem wher was gret congregacyon off pepyll
to paye for hure costis whyle they were fro hoom. Whan they
were come to Bedeleem they sou3te a place where they my3t
abyde and reste, but they founde none and [] so by gret nede
10 they wente yn / to an olde brokyn hows at Bedlem townes ende 15Ra
where no dwellynge was but whan hit rynded oonly than men ran
thedur for the rayne. There Joseph and that blessyd lady
abode, and whan the tyme was come that oure Lorde wolde be
borne, on a Sonday at ny3te abou3te the owre of mydny3t, owre
15 lady aroos as hit was hure custome that tyme of the ny3te to
aryse and to ocupye hure yn prayours, for that was contynually
hure vse and so sche dede thanne. But whan Joseph vndurstode
that the glorious vergyn tyme was come to chylde he wente hym
forthe aftur fyre and bro3t a candell ly3t to that glorious
20 vergyn and stykid it in the walle and wente hym forthe, for he
wiste wele hit fyl not to hym to abyde with hure at that tyme.
This lady had an hure <a> curtell next hure, the whyche
curtell was so sotyll, so smal, and so thynne that the holy
vergynes fleysche my3t clerly be seyn throu3 hit and aboue

1 of] of *oe*. 2 of] *om*. 3 dryuers] dryvers of bestes. 5 chyllynge] chyldryng.
drafe] drow. 6 sille] selle hym. pepyll] pyll. 7 whyle] whylis. 9 and] and B;
and and T. 10 brokyn hows] house brokyn. 15 aroos] rose. to aryse] *om*. 16
prayours] prayer. 17 thanne] *om*. 18 wente] dude. 19 that] *oe*. 20 in] on. 21
hit] *that* hit. at] yn. 22 lady] *above line, scribal, with omission mark in text*
T. had] *om*. a] B; *om*. T. 24 aboue] alone.

that sche was clothid yn a whyt mantell of why3t. Scheo
 vnlacyd hure neþer clo<th>ys and dide hem of and hure hosis
 also and caste of hure whyght mantell and vntyelld hure hede
 and toke of hure kerchiuous and leyde all besyde hure and so
 5 sche was but yn hure curtell alone, and the traces of hure
 fayre hede hanged downe abou3t hure schuldris 3olow and
 schynynge as golde. Thenne scheo toke twey smale pecis of
 clene and smalle lynnen clothe and oþer twey suche of wollen
 clothe the whyche sche brought with <hur> that hadd neuer be
 10 occupyed byfore to wrappe / yn the blessid body of hure swete 15Rb
 sone that schulde be borne, and sche toke forthe also tweyn
 oþer smale lynen cloþus to bynde his hede and a swathynge
 bonde and leyde hem all by hure that scheo my3t haue hem redy
 what tyme sche schulde occupye hem. Whan sche hade made all
 15 thyng redy scheo knelyd downe with gret reuerencz and made
 hure prayours, turnynge hure backe to the cratche and hure
 face estwarde to heuene, and sche helde vp bothe hure hondis
 yclosyd togedur and caste hure eyen vp to heuen and anoone
 sche was yraueschid ynto so hye swetnesse of contemplacyon yn
 20 oure Lorde þat sche felyd not the erthe nor the grounde that sche
 knelyd ynne, and in this menetyme sche chyldid and was deliuered
 of hure swete sone Jhesu and fro hym come so gret ly3te, so gret
 schynynge and clerenesse that it passyd the lyght of the candell
 that stykyd yn the walle, and ouer that hit passyd without

1 of why3t] *om*, 2 clothys] clothis B; clouys T, 3 vntyed] vntyerd T; vntyrid B,
 4 besyde] besydes, 5 the] hur, 7 toke] toke forth, 8 smalle] malle, 9 hur] B;
om, T, that...occupyed] and neuer had nyttyd, 10 wrappel] lappe, 11 forthe] *om*,
 12 hede] hed yn, 13 all] *om*, 14 occupye] nytte, 18 yclosyd] ioyntly, hure] *om*,
 caste...eyen] castyn, vp to] vpwarde towarde, 19 so] þe, 20 nor] ne, 21 ynne]
on, 23 passyd] passith, 24 stykyd] stode.

comperyson all the clernesse and the ly3te of the sone. The
 maner of the chyldynge of this glorious lady was so
 sodeynlyche ido and yn so lytell whyle and in so schort a
 moment that hit my3t not be perceyued ne discriued how ne by
 5 what place of hure blessyd body sche was deliuered of <hur>
 blessid sone. Neuerthelatter sodenlyche he lay nakyd vpon the
 erthe and moste fayre off alle creaturis and moste clene
 without corrupcion or vnclennesse. Whanne this virgyn felyd
 that sche hadde chylded and was delyuered anoone lowly sche
 10 lowtyd with hure hede / and helde vp her handis ioyntly togedur, 15Va
 and with grete honeste and reuerence sche worschippid the
 chylde and seyde: "Wolcom art [θu] my God and my sone". Than
 the chylde, gredynge and tremblynge as for coldnesse and
 hardnes of the pauement where he lay, meuyd hymselfe lytell
 15 and lytell, sechyng to haue refresschyng and sauour of his
 blessid modur. Thanne his modur toke hym vp in hure hondis and
 leyde [hym] to hure breste, and with hure cheke and with hure
 brest scho warmyd hym with full grete ioye and with a tendur
 modurs compassyoun. Aftur this sche sett hure downe vpon the
 20 erthe and leyde hure dere sone vpon hure lappe and softly with
 hure fayre fyngurs sche toke the nauell of hure swete sone Jhesu
 and anoone it was kutte. But by that kyttyng noθer passid out
 blood ne no maner moysture ellis. Thanne nakyd as he lay in his
 modurs lappe sche melkid hym with the swete melke of hure

1 the³] *om.* 2 chyldynge] chyldryng. 3 yn] *om.* 4] *om.* 5 hur] B; *om.* T. 6
 blessid] *der.* nakyd...erthe] on the erthe nakyd. 7 alle] *om.* 8 without]
without eny. 12 θu] θow B; *om.* T. 13 gredynge] webpyng. 14 meuyd] meuyng.
 hymselfe] hym hymselfe. 16 blessid] *om.* Thanne...modur] *follows* T; *whan θen*
his moder se θat she B. vp in] *on.* 17 leyde...to] leyde to T; *herto she layde*
B. with] *hur.* 19 this] *thus.* 20 sone] son Jhesu. vpon] *yn.* softly] *sotelly.*
 22 kutte] *corrected from knette by deletion of first e* T; *knytted* B. *that*
 kyttyng] *the knyttyng.* 23 maner] *maner of.* his modurs] *hur.*

brestis and a-oyntid all his blessyd body therwith. After this
 sche bygan ful deligently to swath hym and to ley hym yn his
 clothis, ffurste in the lynnen and aftur in the wollyn,
 forykyng oute his lytell body, his leggis and his armys, and
 5 than wrappid hym yn his clothus and swathid him with a
 swathing bonde and sche wrappid his hede in twey smale lynnen
 clothus the whiche sche had made redy therfor. In this
 menetyme, as Bartylmeu makith mencyon in
 <compilacione> sua, Joseph thou he dou3tid not
 10 God to be bore of this virgyn neuer / thelees aftur the maner 15Vb
 of the contre he went aftur mydewyues, of the whiche oone hete
 Zebel and anoθurre Salome. Zebell comynge to oure lady, whan
 sche fonde that sche was a clene vergyn sche tolde it
 forsothe, seyinge that a mayde had chylde. The oθur mydewyff,
 15 that hete Salome, harde this and thou3t to asay <yffe> it wer
 so for sche byleuyd hit nou3te. And sodenly for hure mysbeleue
 hure oone hande was benome and dryed as a stocke.
 Neuerthelatter by the bydyng of an angell that apperyd to
 hure sche towchid the chylde and anoone was hole. Seynt Jerom
 20 seyith that oure lady had no mydwyffis but sche was mydwyf
 hureselfe, so that oθer mydwyffis come to hure whan that scheo
 had chyldid so that they dede hure no seruyse as in that tyme.
 Whan alle this was done come Joseph and prostrate hym,
 knelynge on his knees to worschip Godis sone in his modurs

1 a-oyntid] anoynte, 4 forykyng] stretchyn, 5 and] om, him] above line,
 scribal T, 6 sche wrappid] the she lappid, in] in the, 7 therfor] therefore and
 bonde hit with a hedbonde, 8 tyme] om, 9 compilacione] B; contemplacione T, 11
 aftur] for, hete] hy3th, 14 forsothe] forth, chylde] childid, The] that, 15
 hete] hi3t, this] thus, thou3t] om, yffe] B; om, T, 16 nou3te] nott, 17
 dryed] dry, 18 an] the, 20 mydwyffis] mydwyff, 21 that oθer] or that the,
 mydwyffis] mydwyff, whan that] om, 22 chyldid] chylde, that'] om, tyme] om,
 done] doo then, 23 prostrate] prostratyde.

armys and for grete ioye he wepte. This glorious lady yn hure
 chyldeynge was nothings chaungid in colour ne by [] no maner
 sykenesse ne hure bodily strengthis faylid hure nou3t as hit
 doth in othur wymmen that chylidith ne hure body was nat
 5 chaungynge yn no kynde, but oonly that hure wombe that was
 byfore ful grete was abatyd and therto also smalle as hit was
 byfore that sche conceyued. Crystes modur that holy day rose
 vp and hauynge hym [] yn hur armys, [] bothe sche and Joseph leyde
 hym yn the crache where / [] the bestis toke hure mete, on 16Ra
 10 a lytell hey that was ordeyned mete, ffor ther was none othur
 place where to ley hym, ffro the etynge of whiche hey bothe
 <0e> oxe and the asse absteyned hem, and therto knowynge hym
 as for God and hure maker they lowtyd [hem] knelynge. And of
 that hey afturwarde Seynt Eleyne as for relyke bare with hure
 15 to Rome. And oure lady Godis modur for defaute <of> a pelow
 leyde vndur hure swete sonys hede a stoone and as it is seyde,
 that stoon is wallid abou3t yn the same place <yn the> mynde
 of hur pouerte. Aftur that oure lady and Joseph had leyde
 Jhesu hur sone yn the crache, with thonkyng to God they
 20 knelid bothe adowne. Than oure lady seyde: "Lord, fadur of
 heuen, I thanke the that 0u wolde fouchesauffe to 3iue me thy
 sone. I worschipe the, euerlastynge God, and I worschipe 0e
 that art Godis sone and my sone". Whan this glorious lady
 vnswathid hir sone and byhelde his fayrenesse hure thou3te hur

1 lady] virgyn. 2 chyldeynge] chylidren. nothings] nothyng apayrede nothyng. nol
 B] ne no T. 3 nou3t] nott. 5 chaungynge] changyd. 6 full] full and, also] as.
 7 day] lady. 8 vp] *above line, scribal* T. and] *om.* hym] hym B; hym vp T.
 armys] armys B; armys and T. 9 where] wher B; where where T. on] yn. 10 hey
 that] manger ther. mete] for 0e bestes mete. 11 the] *om.* whiche] 0e. 12 0e]
 B; *om.* T. oxe] *above line, scribal, with omission mark in text* T. 13 hem] ham
 B; to hym and T. 14 for] for a. 15 of] B; *om.* T. 17 abou3t] *om.* yn...place]
 (same place *above line, scribal, with omission mark in text* T; *om.* B. yn the] B;
om. T. 18 lady] lay. 19 thonkyng] thankynge. 20 knelid bothe] both knelyng.
 21 wolde] wolste. fouchesauffe] whitsave.

hert mylte for ioye, holdynge hureselfe vnworthy to haue suche
 a sone and also ofte as scheo byhelde his hondis and his feete
 the whiche sche knewe by profecye schulde be smete throu3 with
 naylis and crucified, than / hure yen ran full of water and [] 16Rb
 5 hure hert thought clefe atweyn for sorowe. But whan sche
 behelde the myght of his Godhede sche was confortid a3en,
 knowynge well that hit was his wille that hit schulde be so
 and moste expedyent and so was hur ioye euer mellyd with
 heuynesse. In this berthe was a gret multitude of angellis
 10 worschepynge hure Lorde there bothe God and man and aftur that
 the[y] wente anone to [] the schepurdis that were there
 ny3e bysyde and schewid hem the tyme and the burthe and the
 place. Biholde this burthe of this worthi Lorde and of his
 sympill pouerte. Of the wondris that fille
 15 in the natiuite of our Lorde.

Innocencius tercius seiðe that at Rome was
 pees contynuly twelue 3ere and therfor men of Rome made a
 fayre tempill of pes and sett therynne the ymage of Romulus
 that was the ffyrst kynge of Rome. Then they askid hure god
 20 Apolyne how longe hit schulde last. They had an answe: euer
 till a mayde had bore a chylde. They hurde that and seyde:
 "Than hit schall laste without ende", ffor they trowid hit
 impossibell that a mayde schulde brynge forthe a chylde,
 wherefor they wrote without the 3atis of the tempull this

1 holdynge] thynkyng. ofte] o3t. 4 and²] and B; and and T. 5 hert thought]
 the³t hur herte. atweyn] om. 7 that²...schulde] to. 9 was] ther was. 10 there]
 om. and²...to] in margin, scribal, with omission mark in text T; and after went
 to B. 11 they] the T. the] the B; to the T. there ny3e] nye the. 12 hem] then.
 and²] of. the³] of the. 13 this] the. of²] om. 15 our Lorde] crist (Of...crist
 in margin) B. 18 of² om. 19 ffyrst] fayryst. 20 euer] for euer. 21 till] for
 to. had bore] bare. 22 hit schall] shall hitt. 23 that] om. schulde] to. 24
 without] byfore. this] thus.

titel: Tempul of pees without ende.

But that ny3t that Cryste was ybore the tempull fyll downe to
the grounde, and now ther is a church of owre lady Seynt
Marye. Also in that day the ymage of Romulus and all

16Va

- 5 othur yn odor stedis fill downe and were distroyed, ffor
Jeromie the profete whan he went into Egipte he 3af hem a signe
that hure fals godis schulde falle whan a mayde bare a chylde,
wherfor the prestis of the fals godis made an ymage of a mayde
beringe yn hure knee a chylde and sette hit in a preue stede
10 of the tempull and worschip hit. Also yn that ny3t that Cryst
was ybore the derknesse of the eyre was turned into the
bry3tnesse of the day and [] Orosius tellith that a welle of
water was turned to lycour of oyle brastyng out ynto the
welle of Tybris and all that day hit ran largelyche, ffor
15 Sibell the profetisse prophecyed but yf the welle of oyle
brast vp the sauour of the worldle schulde not be bore and
allso John Crisostome seith that the kyngis on that day
p<r>eyynge in an hulle a sterre apperid by the side of hem the
whyche had the forme of the fayrest chylde, and on his hede
20 schone the crosse, the whiche spacke to the kyngges that they
schulde goo into Jude and ther they schulde fynde the chylde ybore
that schulde saue mankynde also that day thre sonnes were seyn
the whiche be lytell and lytell they were brought all ynto one
sonne. Also Bartylmewe in <compilacione> sua

1 without] with, 2 the] that, downe] om, 3 the] om, 4 the, owre lady] om, 5
odor] sekyr, downe] om, 6 he²] om, 7 hure...godis] the ydelys, 8
wherfor the] where, fals godis] ydelys, 9 yn] on, 10 worschip] lawtyd, 11
the³] om, 12 and] B; and as I, 13 to] into, brastyng] wrestyng and rennyng,
14 welle] flode, that] om, hit] om, largelyche] largest, 15 but yff] that
butt, 16 of...worldle] om, and] om, 18 preyyng] prayng B; pleyynge, in] on,
by...of] besyde, 19 on] yn, 22 that'...mankynde] om, 23 they] om, all] om,
24 Also] also as, compilacione] B; contemplacione I,

<seyth> in that ny3te the vines of Engadde / that baren bawme 16Vb
 floreschid and bare fruyte and 3af lycour. Eusebius
 cronicis et ecclesiastica
 historia seith that n[ol]3t <in 0at> day were thre
 5 sonnes yseyn, but byfore, a whyle aftur the d<eth> of Julius
 Cesar. Maundevyle seith that at Costantynnobille withyn the
 churche off Seynt <Sophie> an emperour wolde haue leyde the
 body of his fadur in the erthe whan he was dede and than as
 they made a graue they founde a body yn the erthe and vpon the
 10 body lay a grete plate of golde and thervpon was writen Ebrew, Grew
 and Latyn seyng thus: Ihesus Christus
 nascetur de virgine Maria. Ego
 credo in eum. That is to sey Jhesu Cryst schall be bore
 of the virgyn Marie and I beleue yn him and the date whan this was
 15 writen and leyde on the erthe was ij thowsande yere tofore
 that oure Lorde was ybore, and 3ut is that plate yn the
 tresory of the churche. And men sey that it was the body of
 Ermogenes the wyseman. Also Innocencius seith that whan all
 the worlde was vndur bondage til Octavian the emperour he
 20 plesid so wele the senat of Rome that they wolde haue honourid
 hym as God. Then he askyd prophetesse Sibille yf euer eny
 schulde be bore more than he, and yn that day that oure Lorde
 was borne, whan sche was yn the emperouris chambur in priuitee
 at 0e mydday, a cercle of golde aperid about the sonne and in

1 seyth] B; om. T. baren] beri0t. 2 Eusebius] Eusibius in. et] et magister in.
 4 no3t...0at] ny3t in 0at B; ny3t nye the T. 5 deth] deth B; day T. 7 Sophie]
 B; Joseph T. 8 than] om. 9 they²] and 0ey. 10 lay] om. 11 seyngel] om. 14
 and²] om. was] om. 15 and] was. on] yn. was] om. tofore] byfore. 16
 that...ybore] our lordys birth. 17 tresory] tresore house. sey] saythe. 18
 seityh that] tellith 0en. 19 bondage] loute. 20 plesid] payed. the] to the.
 they] follows cancelled beginning of letter w T. 21 prophetesse Sibille] Sybylle
 0e praphitesse. eny] om. 22 yn] om. 23 borne] bore on. 24 0e] om.

the myddell of the sercle the fayreste mayde / that my3t be, 17Ra
 berynge a chylde in hure armes that scheo schewid to the
 emperour, and the emperour, wondrynge, hard a voys: this is
 the awter of heuen. And than Sibill seyde to hym: "Lo, this is
 5 more than ȝu, hit is to the for to do hym reuerence". And that
 same chambre is yhalowid in the honour off oure lady Seynt
 Marie. And the emperour offurd to that chylde and fro that
 tyme forwarde forsoke and soffurd not to be callid god. Also
 that day the oxe and the asse wondirfullyche knowynge God
 10 yleyde byfore hem in the crache and they yn hure kynde
 worschippe him, knelyng. Also Seynt Jerom seiȝth that all they
 that trauelid yn vyce aȝenste kynde that ny3t were kylde, that
 fro that tyme so moche vnclennesse were not founde yn that
 kynde that God hath take, ffor Seynt Austen seiȝth: whan God se
 15 the synne aȝenst kynde yn mannes kynde allmooste he lefte to
 take flessche. Of ȝe circumci<si>on of
 Crist. Aftur the natiuite the viij day folowynge next,
 oure Lorde was circumsisid and this day his name was ȝiue to
 hym, the whiche name was i-ordeyned to hym without begynnyng
 20 and named of the angell or he were conceyued in his modur
 wombe. That day his name was declarid and <ȝey> callid hym Jesus.
Jhesus is as to sey sauer or sauȝour. This name is aboue and
 excelith and passith all othur names, ffor as Seynt / Petur 17Rb
 seiȝth ther is none othur name vndur heuene yn wham oȝer <by>

1 myddell] myddes. 2 in] on. armes] arme. than] om. 5 more] more worthy.
 hit...to²] for why. 6 same] om. oure lady] om. 7 that'] the. 9
 wondirfullyche] mervolysly. 10 hem] hym. crache] manger. and...him] loutyd
 ha. 11 they...vyce] ȝat synnyd yn vices. 12 kylde] fordo. 13 that²] ȝe. 14
 hath] had. 15 allmooste] nerhond. 16 circumcisiō] circucision B; circumcion T.
 17 the] this. 18 Lorde] Lord Jhesus. 19 without] for withoute. 20 were] was.
 21 ȝey] B; om. T. 22 as] also moche. sey] say as. 24 none] no. oȝer] or. by]
 B; in T.

wham we may be sauȳd but only by this name Jhesus. This day
 oure Lorde furst schadde his bloode for our saluacion. Full by
 tyme he bygan to suffur the whiche neuer synwede. He suffyrd
 payne in his flessche, for passibell flesche and very
 5 flessche he had as othur men haue, therfor fo<r> payne the chylde
 wepte ry3t as anoθer chylde. Then wepte his moder for
 compassyon of hym ffor scheo my3t nat yse hym wepe but that
 sche wepte. He was circumsysid yn his flessche with a knyf not
 of yerne nor of stele, but with a knyf ymade of stoon. And as
 10 som men seyn this knyf was ymade with a flyntston. Haue we
 pitee of this furst blood-schedynge the whiche was <θe>
 bygynnyng of oure redempcion. This day cesid the circumsision
 as bodyly and yn the stede therof we haue baptime the whiche
 is of more grace and of lasse payne Neuertheles gostly boθe
 15 withynne and without and on euery[] syde we moste be
circumcysid fro synne. Furste thyn herte moste be circumsisid
 by withstondynge all wylfull euell thoughtis and alle veyn
 thou3tis and that we be dredynge and aferyd to thynke that yn
 Godis si3t the whiche we ben aschamed to do or sey yn mannes
 20 si3t. For as opynlyche as <oure> wordes and oure dedis beth
 knowe to man as openly and more openly beth bothe oure wordes
 and oure dedis and oure thou3tis know to God. Therfor
 circumsise we oure hertis fro all euell and

2 by tyme] tymely. 3 he bygan] bygan he. 4 for...flesche] *in margin, scribal T.*
 5 for] for B; fo (*deleted*) T. the] θat. 6 ry3t] *om.* 7 that] yff θat. not]
 nott *after cancelled* all B. 9 nor] ne. 10 with] of. 11 whiche] *above line,*
scribal, with omission mark in text T. was] *om.* θe] B; *om.* T. 13 the'] *om.* 14
 of²] *om.* 15 on] *om.* euery] euereche B; euerys T. syde] halfe. 16 thyn] θe.
 17 all] to all. veyn] wilfull feyn. 20 oure] our B; *om.* T. wordes] wondes. 21
 wordes] wondes. 22 and'] *om.*

/ veyne thoughtis, oure mowthis fro all nyous and ydel speche 17Va
 and all oure body fro worchyng of all euel werkis, and do we
 all oure entente to Godis wille. That is to sey yn all thynges
 that we schulle thynke in hert or sey with mouthe or do or
 5 werche with ony of oure v wittis, as to see with oure <y>en,
 here with oure eris, ffele with owre hondis, or towche, or
 smelle with oure nose, goo with oure fete or sitte or lygge,
 thynke we at the bygynnyng yf it be plesaunce to God or nat,
 and yf we fele yn owre conscience that hit be his wille do we
 10 hit with all owre power. And yf it be nat his will do hit not,
 rathir suffur dethe. But per cas som may sey thus: "What is
 Goddis wille?" His wille is noone othur thyng but that 3e be
holy, ffor thus seith <the> apostell: **He[c] est**
voluntas Dei sanctificacio uestra.
 15 That is to sey, this is 0e will of God: that 3e be holy. Of the
 schewyng of Jhesu to the thre kynges. Aftur the circumsisyon
 of oure Lorde there come thre kynges to Jerusalem, and ther
 they spake with Herowde and bytwix hem they had comenyng of
 the sterre and of the bruthe of Jhesu as the texte of the
 20 gospels makith mynde. But aftur 0e ymaginacion of
Bonaventur som speciall meditacion Y maye rehers
 the whyche bethe credybull to a meke sowle, and gret cause of
 affeccion and steryng to deuocion. Byholde thise thre kynges,
 how they come wyth a grete multitude of peple and houyd

2 all euell idell, 3 to] to do, That...sey] *om*, thynges] thyng, 4 in] on, 5
 oure] *om*, yen] B; then T, 6 ffele] to taste with our tong to fele, 7 goo] or
 goo, or sitte] *om*, 8 plesaunce...God] Goddes wyll, nat] no, 9 be] ys, 10
 with all] to, 11 per cas] parauentur, 12 3e] we, 13 the] B; *om*, T, apostell]
 gospels, Hec] B; He T, 14 Dei] *om*, That...sey] *om*, 15 3e] we, 16 kynges]
 kynges of Colyn, 18 spake...Herowde] with Herode spake, they] *om*, comenyng]
 conuenyng, 20 makith mynde] shewith, imaginacion] ymagynacions, of] *om*, 21
 meditacion] ymagynacion, 24 grete] *in margin*, scribal T.

style and abode byfore the place where oure Lorde was ybore.
 Oure lady hurde noyse and anoone sche toke / to hure the chylde. 17Vb
 The kynges entred and with reuerence thei knelid to the chylde
 Jhesu. Thei worschip<id> hym as a kyng and glorified hym as
 5 God. Here mowe we se what gret feythe was yn hem that
 stedfastlyche so byleuyd in suche a childe to be a kyng and
 very God. The chylde was yclothid yn suche poer aray as the
 poer modur fonde or myght gete yn a place forsake without any
 ornamentis. They knelid style and spake with that lady. They
 10 askyd the condicions of the chylde and oure lady tolde hem,
 and thei 3af fully beleue to hure wordes. Byholde we these
 kynges how reuerently they spake to that lady and hurde hure
 speke. Byholde we allso oure lady how schamefaste sche was in
 speche, lokynge downewarde with a lowly continuaunce ffor
 15 dely3te of hure was not to speke moche ne to be seyn. But oure
 Lorde yn this gret werke 3af hure grace and strengthe. Than
 aftur this comferte of oure ladyes wordes thei offurd to hure
 sone Jhesu golde, ensens, and mirre. That is to sey eche of
 thre offurd a full gret quantyte, and namely of golde. Thei
 20 kissid his fete and oure Lorde lokid on hem and blessid hem.
 They toke here leue with reuerence and turned a3en by ano0er wey
 eche ynto his kyngedome. Oure lady than for gret loue that scheo
 had to pouerte, knowynge also the will of her dere son bothe God
 and man by tokenynges ynward and outward, <withyn> a few dayes

2 hurde] *follows cancelled* lady T, noyse] grete noyse, sche...hure] to hur she
 toke, 4 worschipid] wurshippid B; worschip T, 6 byleuyd in] behouyd, 8 poer]
om, or] *and*, a] any, without] *with*, 9 spake] pake, 11 3af fully] fully
 yaffe, we these] well the, 13 we] well, 15 dely3te...hure] here delyte, not]
follows cancelled 1 T, eche] eueryche, 19 thre] ham, offurd] offryd 0o iij yn,
 Thei] the, 20 Lorde] lady, on] apon, and...hem] *om*, 21 here] *om*, 22 eche]
 eueryche, gret] the gret, 24 tokenynges] tokenys, *withyn*] B; *with* T, a] *om*.

sche had y3eue the golde to poer men, ffor sche sett / hur hert 18Ra
 moche [] fro golde, and per cas that was the cause whan they
 schulde make oblacion for her sone Jhesu <that> they bought
 turtillis or douys to offur and hit is supposid that they
 5 offird ra0er doues than turtillis, bothe for they my3t ly3ter
 be had and for they were of ly3ter pryce. The euangelyst
 spekith not of the lambe for it was the offrynge of ryche men,
 and 0e turtills and the douys (ffor they were of lasse price)
 was the offerynge of poer men. Of <the> abidyng
 10 of oure ladi in 0e hous where
Criste was bore. Aftur that the kynges had don
 her offerynge and were turned hoom a3en the worthi lady with
 her sone and with Joseph abode styll in that lytell place
 paciently and mekely to the fourty day were come aftur the
 15 berthe of Cryste to obeye the lawe as yf scheo had ben ano0er
 womman and as yf her sone Jhesu bothe God and man had be but a
 pore man and that had <nedid> the kepyng of the lawe. But for
 they wolde vse no singuler prerogatiues therfor they kepte the
 lawe as othur pepull the whiche were bounde therto. In this
 20 menetyme with gret deligence ny3t and daye sche kepte her
 swete sone Jhesu. With gret reuerencz sche handelyd hym, with
 gret reuerenc3, with gret joye ofte scheo [] clippid <hym> yn
 her armes and 3af hym many swete kyssynges. Whan scheo schulde
 swathe hym tendurly sche wrappid hym yn his clo0us. With gret

2 fro] fro B; fo fro T, per cas] parauentur. 3 that] B; om. T, they] precedes
 cancelled they T, 4 douys] culuers, that] rader that, they] follows cancelled
 of T, 5 ra0er doues] culuers, for] above line T, ly3ter be] be more rather,
 and] and also, 8 the douys] also 0e culuers, 9 was] and that was, poer] the
 poore, the2] B; om. T, 17 nedid] B; y nat T, 18 singuler] om, 19 pepull]
 follows cancelled t T, were] was, 22 with...reuerencz] om, scheo] she B;
 scheo of T, hym] B; om. T, 3af] yf, 24 wrappid] lappyd.

gladnesse scheo 3af hym souke, and euer amonge many swete
 kyssynges. As oure lady was mekest of alle wymmen so scheo / was 18Rb
 a womman of moste prudence, wherethrough in all thinges that
 nedyd to be do to hure dere sone, slepyng or wakyng,
 5 bysylyche [] scheo ministrid to hym, and yn the same maner to
 Joseph her husbonde the whyche was owlde and feble. And
 notwythstondyng the age of Joseph Seynt Bernarde seythe that
 many tymes and ofte he wolde take Jhesu and holde hym yn his
 kneys and yn his lappe and pleye with hym and lawe vpon
 10 hym. Byholde the abydyng of this lady in this symple hous by
 the crache with hure dere sone and Joseph, and vysitith hem
 ofte, and affectuosly haue meditacion of hure pouerte, her
 benignite, and hire mekenesse. For euey cristen sowle bothe
 man and woman and moste principaly they that be religious,
 15 [frol Crystis natiuite to the purificacion schulde at the leste
 onys a day vesyt oure lady and worschip the chylde with his
 modur with som prayour or meditacion or bothe aftur the grace
 that the holygost hathe 3iue to hem for the tyme. Of the
 purificacion of oure ladi and
 20 of the oblacion of hir swete
 sone Jhesu. Whan the tyme of oure ladyes
 purificacion was ycome aftur the ordinaunce of the lawe oure
 lady with hur dere sone and with Joseph went out of Bedlem to
 Jerusalem fyve myle the~~re~~ to offur the childe to God as the law
 wolde. Whan they come ynto the

2 As] and as. 3 of moste] moste of. 5 scheo] she B; to him scheo T. 6 feble]
 vnwelde. 7 seythe] above line, hand C, with omission mark in text T. 8 yn] on.
 9 pleye with] daunce. and] above line, scribal, with omission mark in text T.
 10 this] our. symple] above line, scribal, with omission mark in text T. 11
 and'] and with. hem] hym. 12 ofte] oft. 14 moste] to. they] om. religious]
 religious creature. 15 fro] ffor T B. schulde] I hold. 16 onys a day] on the
 day ons. 18 to] om. 22 ycome] om. 23 with] om. 24 ther] ther/. 25 wolde] L B; than T.
 wolde so they went and they bro3t the lord of the tempyll to the tempyll of the lord.
 ynto] to.

tempull they bou3t twey turtillis or twey douys to offur fore
 here chylde Jhesu, as the vse was of poere folke and Symeon
 that was a[] ry3twoys man [yn spirit com] ynto the tempull, / and 18Va
 whan he sawe Jhesu anoone by <0e> spirit of profecye he knew
 5 hym and hastly he knelyd and worschippid hym in his modur
 armes. The chylde blessid hym and lokynge vpon the modur he
 bowid towarde Symeon yn tokenyng that he wolde goo to hym.
 Than his modur toke hym to Symeon. Symeon toke him reuerently.
 With thankynges to God he rose vp and seyde: "Now, Lorde, thou
 10 soffyrst thi seruaunt to be yn pees", and so seid this salme:
Nunc dimittis seruum tuum
domine secundum uerbum tuum in
pace, and so seyde for0e to the ende. And then he
 profecyed the passyon of Jhesu and seyde to his modur Marye:
 15 "The swerde of passyon schall passe through thy sowle". Aftur
 this come Anna the prophetisse and worschippid hym as God and
 man and profecied of hym. That glorious modur and mayde
 mervelyd of this wordes and kepte hem all yn her herte. 0en
 the chylde Jhesus streyked his armes towarde his modur and
 20 sche toke hym. Then they went towarde the awter, twey
 worschippfull agyd men, Symeon and Joseph, goynge byfore, and
 the glorious vurgyn Marie with her sone in hure armes
 folowynge aftur, and Anna wente associated with her, but somdell
 <on> syde with gret reuerence and thus in a manere of

1 bou3t] bro3t. douys] culuers. 3 a] at T; om. B. man] om. yn spirit com] com yn spirit T;
 +he'] om. 0e] B; om. T. 9 thankynges] thanks. 10 seid] he sayde. 13 came sone yn spirite B.
 and,,seyde] om. 14 of Jhesu] above line, hand C T. hym] om. 18 wordes]
 wunders. 21 agyd] and good. 22 in] above line, follows cancelled and T. 23
 wente] went and. 24 on] B; and T. a] om.

precessyon they wente towarde the awter in the tempull. When
 they come to the auter the modur knelyd with reuerence and
 offyrd vp her sone to God the Fadur and seyde: "Take, ex /
 cellent Fadur, take thy sone the whyche Y offyr to the aftur 18Vb
 5 the commaundment of the lawe, ffor hit is the fyrsteborne
 chylde of the modur. But Fadur I pray the that thou 3elde hym
 a3en to me". And with that scheo roos vp and liftid hym vp
 vpon the auter. Than come the preeste of the tempull to
 receyue the offrynge that was offyrd <in byyng> a3en of the
 10 chylde, ffor the Lorde of alle Lordes was than ybou3t as a
 seruaunt with fyve cyclis, the whiche is a maner of money.
 Whan that was payed oure lady toke ageyn her sone. Sche toke
 also the bryddes off Joseph and offyrd hem. The childe Jhesu
 put his honde to the birddis and thou he spake not 3it with
 15 tokenynges he offird the byrdis on the auter and lefte hem
 ther. These ben the wordis of Bonaventure. Aftur that Symeon
 had seyde thysse wordis to oure lady: "The swerde of sorowe
 schall passe through 0in herte", als ofte as that sche aftur
 that tyme lokyd yn hure sone als ofte as sche swathid hym or
 20 dede on hym his clo0es and as ofte as scheo saw his hondis or
 his fete als ofte [] her hert was smyte inwarde with depe
 sorowe ffor than ranne into herr mynde the dethe and the
 passyon that he schulde soffyr. Of the going of
 oure [Lord] into Egipte. Whan

1 towarde] to, 4 take] *om*, 5 the'] 0i, 8 vpon] on, 9 in byyng] B; and brynge
 T, of] *om*, 12 sone] childe, 14 not] no3t, 3it] *above line T*, 18 als...sone]
om, 20 as²] *om*, 21 her] hur B; as her T, inwarde with] *with an ynward*, 22
 than] 0en hit, the²] *om*, 23 passyon] passions, going] *above line, hand C, with*
omission mark in text T; tyme B, 24 Lord] *om*, T; lady fled B, Egipte] Egypte
 with oure Lorde Jhesu Criste.

1 Marie and Joseph were wente fro [] Jerusalem towardis Nazareth
 aftur / her offrynge, thei not knowynge the wille of God as 19Ra
 whedur to goo ne where to abyde and also nat knowynge the
 Heroude hadde ordeyned and purposid the dethe of her chylde,
 5 they fille into a gret perplexite. And in this perplexite on
 the day before that Herowde wolde sle the chyldren the angell
 apperyd to Joseph in slepe and seyde that he schulde fle with
 the chylde and his modur to Egipte, ffor Herowde was in wille
 to sle the chylde. Joseph woke and to<lde> the modur. That lady
 10 withou3te ony taryinge wolde no lengur abyde, ffor at these
 wordes sche was smyte ynto drede, and scheo wolde nat be
 founde neccligent in that that longed to helpe her sone. And
 therfor be ny3t sche toke hure sone and Joseph and scho with
 the chylde hyed hem faste into Egipte. Oure lorde suffird hem
 15 to be troublid with tribulacions and persecusions. And ful
 gret sorowe it was to hem whan they knew that the chylde was
 sou3t. Ther my3t no gretter sorowe com to hem, ffor in this
 drede they had many tribulacions. Oon was thou-all they knew
 hym Godis sone 3it the sensualite of hem my3te be troubelyd,
 20 thynkyng or seiynge to God that he was allmy3ty and [they]
 my3te wondur that it schulde so nede that the chylde schulde
 flee sithe he was full of my3t to defende hymselfe. A<l>so they
 were troubled yn that that they / moste nedis go into ferre 19Rb
 contrey the whiche they knew nat. Thei wente also in full

1 wente fro] in margin, scribal T. Jerusalem] go to Jerusalem (omission mark
 follows go) T. 2 as] om. 3 where] whethir. the] that. 4 purposid] follows
 cancelled pupe T. 5 they fille] the floyn. a gret] Egypte. 6 wolde] dude. 7
 in] yn his. that] om. 8 to] into. 9 chylde] precedes erasure T. tolde] B; toke
 T. That] Then that. 10 withou3te] ou3te above line T. 11 ynto] all in. 12
 longed] longith. helpe] the help of. 13 sone] chylde. 14 the] here. hem²] then.
 20 they] om. T B. 22 full] so. Also] B; and so T. 24 knew] follows cancelled
 kew B. nat] no3t. Thei] the.

1 scharpe weyes by wodus and busschus and derke weyes ther no
 dwellynge of pepul was and therto as for hem a full longe wey,
 for oure lady was full tendur and the chylde was ij monethis
 owlde. Joseph was also of gret age and vnabull to go suche a
 5 wey ffor it is seyde that they wente throw that deserte whereyn
 the children of Iseraell abode fourty yere. They were also
 troubled for lacke of lyfloode for lytell or nou3t bare they
 with hem. How they restid yn the ny3t or where they had
 harborowe we now ymagine but yn the wylde woode or wey, for
 10 full selde was founde any hous yn that deserte, but with gret
 drede and tribulacyon they entred into Egypte. As hit is seide
 this wey that they went hit come to the mountanys of xij or
 thirtene dayes iorney [] of [a] gret passynge goer, the whiche
 per cas wolde ocupue ham yn goynge ij monethis or more. In her
 15 entrynge into the lande of Egipte all the mamettis that men
 worschippid as for her godis ffyll downe and ouerthrow
 <throw>oute all the prouynce as Ysaie had profecie<d> in his
 proficyes. Than went thei to a citee that was callid Ermopelyn,
 and there they hyred a lytell hous and dwellid ther vij 3ere
 20 as poer pilgrimes and / as strangers and of another contrey. And 19Va
 as we rede oure lady gate herre leuyng with spynnyng and
 sewynge. Of oure Lordis turnynge
 a3en into the londe of Iserael
 out of Egipt and of his

1 derke] erke in hand C, possibly over earlier letters T. 2 of...was] was of
 peple. 3 was²] was butt. 4 was also] also was. 5 they] above line, scribal T.
 throw] throwout. 6 children] follows cancelled chid T. abode] were. yere]
 wynter. 7 lyfloode] lyf layd. 9 now] now not. 10 that] the. 12 mountanys]
 montanse. 13 of...goer] as of a gret passynge goer T; to a cure B. 14 percas]
 paraventur. ocupue] follows cancelled l T. yn goynge] on. 15 men] wer. 17
 throwoute] B; oute T. profecied] prophycied B; profecie T. 18 callid] clyppyd.
 19 they] the. 3ere] yeres. 20 and²] on. 21 and] with shappyng and. 22 Lordis]
 lady.

1 abidyng in Jerusalem. Whan the vij
 3ere was passid aftur her comynge ynto Egipte the angell
 apperyd to Joseph yn slepe and seide: "Take the childe and his
 modur and goo into the lande of Iseraell, ffor they beth dede
 5 that sou3t the childis lyff". Joseph aftur the biddyng of the
 angell turned a3en ynto the lande off Israell, and whan he
 hurde that Archelaus schulde regne aftur his fadur he dradde
 to goo thider a3en. Eftesones the angell come to hym and than
 he had hym goo ynto Galelie ynto the citee of Nazareth. Than
 10 wente Joseph more gladly and in more sykernesse. But bothe in
 hure goynge and in hure comynge a3en lytell reste had they and
 with werynesse ny3t and day they trauellid, that they were
 allmoste ouercome. But to Nazareth they come or they restid,
 and lyuyd a poer lyf and this swete lady with weuyng werke
 15 and hure rocke and with hure nedle scheo gate hure sustynaunce
 and hure lyflode and so, thou Cryst were bore in Bedleem 3ut
 he was conceyued and also norischid yn Nazareth. Fro this tyme
 vnto Jhesus was twelue 3ere olde we rede namore of hym yn holy
 scripture. Neuerthelees aftur the opinion of som men 3ut ther
 20 is a wylle whereof the chylde Jhesus toke water and bare hit
 to his modur. Suche maner a seruise the meke Lorde dede to his
 modur. / Whan Criste was off twelue
 3ere age. Whan Cryste was of twelue 3ere olde his
 modur and Joseph, after the custom and the law wolde, they

19Vb

2 3ere was] yeres were. 3 yn] yn hes. 4 dede...with (p.60 l.20)] om. B (see
 Textual Note 57/4). 12 day] above line, scribal, with omission mark in text T.
 18 rede] finale above line, scribal T. 24 after] above line, scribal, with
 omission mark in text T.

1 went to Jerusalem to offer at the solempnite of Paske, the
 whiche solempnite endurid viij dayes. Bytwene Nazareth and
 Jerusalem was the mountaynes of fyve and thirty myle. By this
 longe wey wente the yonge chylde Jhesus to worschipp his
 5 heuenly Fadur in his feste. There stood the Lorde of the lawe
 amonge othur to kepe the lawe as anothur poer man. Aftur the
 dayes of the solempnite were passid, whilest that his modur
 and Joseph and his frendis turned home a3en, hem vnwitynge he
 abode styлле wyllfully, aftur his Fadriss wyll of heuen, yn
 10 Jerusalem. But how my3t this be that Joseph and Marie, Crystis
 modur, my3t for3ete hure blessid chylde behynde hem? This is
 the skill: hit was the custom of the chyldren of Jerusalem
 that wente to this solempnite that bothe in hure goynge thedur
 and in hure comynge a3en the men schulde goo by hemselfe
 15 departyd from the wymmen, and in the same maner the wymmen
 schulde goo by hemselfe fro the men. But the children my3t go
 whethur they wolde or ellis with the fader or ellis with [thel
 modur, wherfor Joseph saw that Jhesus was nat with hi[m] he
 supposid that he had be with his modur. And yn the same manere
 20 whan his modur sawe [l] her sone / not, scheo wente that he hadde 20Ra
 be with Joseph. And so they wente without the chylde tille thei
 come a dayes iorney fro Jerusalem. But at eve whan they come
 theder that they schulde abyde all ny3t, and oure lady saw
 Joseph and not the chylde scheo askyd where the chylde was, and

11 blessid] *follows cancelled* ble T. 15 in] *follows cancelled stroke* T. 17
 the'...with] *above line, scribal, with omission mark in text* T. the²] *om.* T. 18
 him] *m has four minims* T. 20 her] *follows not above line, scribal* T. 21 the
 chylde] *in margin, hand B* T. 23 theder] *in margin, hand B* T. 24 where] *follows*
cancelled we T.

1 [he] seid: "Jhesu turned [not] a3en with me, I had wente that
 he hadde come a3en with you". And anoone for sorowe sche
 braste out and wepte sore and seyde: "He come nat a3en with
 me. But now Y perceyue that Y haue nat kepte wele my sone".

5 Than scheo toke a lanterne with ly3t and sou3te fro hous to
 hous by dyuers weyes and stretis and askid of neighboures and
 of suche as sche knewe yf that they saw of Jhesu her sone.
 Joseph also wepte full tendurly and folowid aftur. But whan
 they my3t nat fynde hym what reste trowest thou that they

10 hadde and namely his modur that so tendurly loued hym? And
 though hit were so that som of hure frendis and of her
 knowlyche wolde haue confortyd hem they my3t receyue no
 comfort, but in this oure lady toke suche a sorowe that hit
 passid all the sorowe and all the tribulacioun without

15 comperison that euer scheo hadde byfore, fro that tyme that
 scheo was ybore to that tyme. Si00e hit is so that oure Lorde
 wolde not spare his modur fro tribulacyonnes be we not heuy to
 suffur tribulaciouns, ffor oure Lorde suffir0e hem that beth

20 therfor hit is nedfull to haue tribulacyon. At the laste oure
 lady turned a3en to herr ynnere and closyd hure yn a chambre and
 deuoutly prayed to herre sone and seyde: "O, wher art thou my
 swete sone? What is now yfalle of the? Where thou be sou3t now
 by any spyas? I knowe wele that thou art very man ybore of me,

20Rb

1 he] *om. T.* not] *om. T.* 5 ly3t] *above line, hand B, with omission mark in text*
 T. 7 Jhesu] *follows cancelled character T.* 19 to be] *above line, hand B, with*
omission mark in text T.

1 and Y bare the into Egipte whan thou were sou3t of Herowde.
 Thy Fadur, sone, kepte the from alle euyl1. Telle me wher thou
 art, good sone, and I schall come to the. Or 3if thyselfe,
 Selde the to me, spare me at this tyme, ffor this schall fall
 5 neuer to me more that Y kepte the so neggligently. Thou
 knowist wele that thou art myn hope and myn triste and my lyff
 and my God and that Y may nat be without the. Telle me therfor
 where thou ert, that Y may come and fynde the". With suche
 lementacions Godis modur was all that ny3t ocupied. Vpon the
 10 nexte morne bothe oure ladie and Joseph wente forthe erly and
 sou3t herre swete sone Jhesus by all 0e weyes and places that
 they come by the day before fro Jerusalem, and namely amonge
 hure kynredyn and herr frendis. Thus 0ei sou3t all that day
 tille it were ny3t, and 3ut they cowde nat fynde him. Than
 15 oure lady made as moche mone and was als so sory / and sadly
 wepte as yf scheo schulde neuer haue founde hym a3en so that
 nothyng my3t comfort heerr. The thurd day they turned a3en to
 Jerusalem. But on the fourthe day they come to the tempull,
 and 0ere they fonde hure sone, in the tempull, sittynge yn the
 20 myddell of the doctours. Owre lady than was glad and with
 teris of deuocioun scheo knelid and thankid God. The chylde
 Jhesu sawe his modur and anoone he wente to her. Scheo toke
 him in hure armes and kissid hym, and with that scheo was
 relesyd of moche sorowe and drede. But 3ut as scheo lokid on

20Va

10 ladie] above line, hand C, with omission mark in text T. 14 him] above line,
 hand C T. 20 and] above line, hand B, with omission mark in text T. 21 teris] B
 resumes (see Textual Note 57/4). 22 anoone he] om.

1 hym <sche> seide: "Sone, why doiste thus to vs? For I and thi
 ffadur with sorefull hertis haue sou3t the". And 0an he
 answerde and seyde: "Why sou3t 3e me? Wote nat 3e that Y most
 be abou3t <tho> thinges that longith to my Fadur?" The wordes
 5 they vndurstood nat. Then seide his modur: "Sone, we wolte
 turne home a3en. Wolte nat thou go with vs?" Then he seide:
 "Modur, I woll do as is plesaunce to you". And so he turned
 a3en to Nazareth with hem. Of Cristes
 conuersacion and what he dide
 10 fro 0e age of xii yere till he
 were thirti yere and of his
 bapt[il]zinge. Aftur that owre Lorde Jhesu was
 turned home a3en with his modur and Joseph fro the tempull of
 Jerusalem he was sogett vnto hem and lowly in seruyse and
 15 dwellid with hem seuenten 3ere and a halfe. Of grete and
 marvelous thynges whyche he dede yn all this tyme holy / writt 20Vb
 makith no mencion. But here we may thynke tha<t> whan he not
 dide, 3ut he dede gret thinges. 0er was no doynge of hym
 without a gret misterye ffor ry3t as he spake and wrou3t
 20 vertously so he helde his pees and restyd and withdrew hym
 vertuously. That hye souerayne maistur the whiche come to
 teche vertu[ys] and the wey of lyf, he began in his you0e to
 do vertuys. But afturwarde in a wondurfull maner he schewid
 hym yn the si3t of men vnprofitabull and vnwyse. He withdrew
 25 hym fro felowschip and fro the conuersacion of men,

1 sche] she B; and T, thus] 0u thus, For] om, 1] above line, hand B, with
 omission mark in text T, 2 0an] in margin, hand B T; om, B, 3 nat 3e] ye no3t,
 4 tho] 0o B; om, T, that] which, The] 0o, 6 nat thou] 0u not, 7 Modur] om,
 do] goo, 8 to...hem] with ham to Nazareth, 9 and] ad, 11 yere] yere of age,
 12 baptizinge] baptzinge T; baptym B, 14 sogett... hem] so gentyll, 15 and²] om,
 16 whyche] 0e which, this] thus, 17 no] om, that] B; than T, not] 0at
 no3t, 19 misterye] maystery, 20 he] om, hym] in margin, hand B T, 21 hye] 0e,
 come] came, 22 vertuys] vertuous T; vertuus B, 25 fro the] om,

1 and went to the tempull and abode ther moche in prayour, and
 helde him in <the> moste lowly place of the tempull. When he
 went fro the tempull he 3eode home and dede seruyse to his
 modur and Joseph and laborid dyuers tymes and ofte in suche
 5 manere werkys as were sittynge and acordynge to hym. And yf
 his modur or Joseph seide to him do thus othir that, anoone
 mekely and with good wille he dide hit, ffor as the gospell
 seyith: *Erat subditus illis*. That is to sey
 that he was sogett and obedyent to hem. By this chyldren
 10 schulde take ensaunpull to be obedient in all thynges that ben
 honeste and leffull to hure fadurs and modrys, ffor this is
 the fourthe precepte of the ten and the furste of the secunde
 tabull the whyche euery man and womman is commaundid of God
 for to kepe. By this precepte we beith bounde to do to oure
 15 fadur and modur in all tymes dew reuerence and worschip, and
 also in her nede we beth bounde aftur owre poer to helpe and
 / socur hem of that they haue nede of, both with oure good and 21Ra
 with oure catell, and with oure bodily seruyse whyle they
 leue, and to comfort hem in all tribulacions. And aftur thei
 20 ben dede and passid out off this worlde we beth bounde to do
 aftur oure power for to do massis for to be seide for hem and
 to do almysdede, fastynge and prayers in helpynge and
 releuyng of hure sowlis. For thyse fowre thynges, that is to
 sey massis, almysdedis, ffastyngis, and prayours beth most

1 to] into. 2 the] the B; om. T. 3 When... tempull] above line, continuing into
 margin, hand BT. home] and home. 5 werkys] above line, hand BT. 6 thus] this.
 othir] or. 8 That...that] om. 10 schulde] om. 12 ten] xth. the³] om. 14 By]
 butt. precepte] om. to³] in margin, hand BT; om. B. 15 in] om. 16 aftur] by.
 helpe] help ham. 20 bounde...do] bonde. 21 do] om. for²] om. 22 do] do for
 ham. almysdede] almesdedes (follows cancelled ale). fastynge] and to yeff vs to
 fastynges. in] for ham in.

1 pryncipall thinges that helpith to deliuer soules out of
 purgatory. In the boke of reuelacions of Seynt Brigitte we
 fynde that oure lady seide to hure thyse wordis that folowith
 of her dere sone Jhesu. My swete sone Jhesu was for the moste
 5 part occupyed in prayours whilest that he was abydyng with vs
 and som tyme he labourid and ocupied hym yn honest ocupacyons,
 and yn all tymes to Joseph and to me he was meke and obedyent,
 and <redy> to do oure byddyng. For so he hyde the my3t of his
 godhede that it was not knowe but oonly to me, and somtyme to
 10 Joseph, the whiche ofte tyme sawe him alle v[m]wrappid with a
 wondurfull passyng ly3te and diuers tymes we herd the voycis
 of angellis syngyng ouer hym. And thou it so were that we were
 somtyme in pouerte and grete nede and somtyme in gret dredis
 and tribulacions, he in alle that tyme made vs neþer golde ne
 15 seluer, but oonly he enformed vs that in alle aduersytees we
 schulde be pacyente. / And dyuers tymes and ofte he spacke to vs 21Rb
 profytabull wordes and comfortabull and tolde vs of the holy
 Godhede, wherewith we wer fulfylled contynually with ioye
 vnspectabull. Owre necessaryes com somtyme to vs by oure
 20 labour and somtyme meke sowles by wey off compassyon ministrid
 to vs oure necessaryes vnto oure sustynaunce but not to
 superfluyte, ffor we sou3t nothyng ellis but oonly to serue
 God. On a tyme it fylle in my mynde the passyon of my sonne
 Jhesu, and he parceyued myn heuynesse and the cause why that Y

2 Brigitte] Bryde. 3 seide...hure] to hur said (*follows cancelled* that o). 4
 My...Jhesu²] om. 5 part] party. whilest] whylis. that] om. 8 redy] B; redyly
 T. 9 not] above line, hand B, with omission mark in text T; om. B. 10
 whiche...passyngel] om. v[m]wrappid] vwrappid T. 11 we] *follows cancelled* we T.
 12 that...were] om. 15 he] *follows cancelled* he T. 16 and ofte] om. 17
 profytabull...comfortabull] comfortable wordes. of] above line, hand C, with
 omission mark in text T. 18 wherewith] whereθrow. 19 unspectabull] vnspekeable.
 to] tyll. 21 vnto] so that we had our necessaryes only to. 22 nothyngel] not. 23
 in] ynto. 24 parceyued] parsevyng. why] above line, hand B, with omission mark
 in text T.

1 was hevy and discomf~~ort~~id. He seyde: "Modur, beleue 3e not that
 Y am in the Fadur and that the Fadur is in me? Were 3e ou3te
 defowlid by my comynge into you whan 3e conceyued me, or had
 3e any payne at my forthecomynge in the tyme of my berthe? Why
 5 be 3e so soryfull? Why be 3e so heuy? Hit is the wille of my
 Fadur that Y schalle suffur dethe and that is my wille with
 the Fadur. That that Y haue of my Fadur may suffur no payne,
 but the flessche the whiche Y toke off you schalle suffur
 payne to a3en-by the fleissche of oðer and to saue her
 10 sowlis". Ouer this seide our lady: "We saw also that wikid
 sperytes the whych my3t not be caste out of men by com~~me~~uers
 preuid in oure lawe, they wente out at the si3t of the presens
 of my sonne. These beth the wordes of oure lady to Seynt
 Brigitte, and ouer this scheo seide: "The speche and the sy3t
 15 of my sone was so amyabull / and so acceptabulle that many men
 the whiche were in angur or in tribulacion wolde sey: "Go we
 to the sonne of Marie by wham we may be comfortyd". Here endith
 the wordis of oure lady that sche spake to Seynt Brygitte.
 Furthermore all men wondrid that Jhesu Marie sone wrou3t not
 20 meracilis in the si3t of men. They abode fro day to day to se
 him do gret thinges and werkis as a wyse man, but into the age
 of thirty 3ere he schewid no gret werkis opynly in specyall,
 and therfor as in gret wondur they skornyd hym amonges ham and

21Va

3 defowlid] fyllyde. 5 so¹] *om.* so²] *om.* 6 schalle] *om.* that²] the same. 7
 that] *om.* 9 to¹] for. 10 sowlis] solle. this] *in margin, hand B T.* 11 the whych]
above line, hand B, with omission mark in text T. com~~me~~uers] coniuers. 12
 in...lawe] on our lady. 14 Brigitte] Bryde. scheo] se. speche] *follows*
cancelled ser T. 15 so²] *om.* men] *om.* 16 tribulacion] trobyll. 18 the wordis]
om. Brygitte] Bryde. 19 wrou3t not] dede no3t. 20 meracilis] *om.* 22 3ere]
 yerys. 23 gret wondur] wu~~nd~~ryng gretly. amonges] among.

1 seide: "He is som foole, an ydiot or som vnwyse man, and
 vnprofytabull". This maner of leuyng they had streytly and
 contynued therin till that alle men comynly helde hym a
 forsakyn man, so that hit my3t be remenyd to his persone the
 5 whiche is seyde by the profecye: *Ego sum vermis
 et non homo*. That is to sey Y am worme and no man.
 A repreff of men, and as a man forsake of the pepull. Of
 the baptizinge of Crist. After all
 this, whan xxxti 3ere were fulfillid in moche pouerte and
 10 harde lyuyng owre Lorde Jhesus seide to his modur: "Now is my
 tyme that Y go and gloryfie my Fadur and magnifie hym, and
 that Y schew me to the worlde". And lowly the maister of
 mekenesse knelid downe and askyd his modurs blessyng. And 0at
 lowly lady knelid downe also and seid with mornynge terys: "My
 15 blessid sonne, goo with thy Fadurs / blessyng and myn". So he
 toke his leue and wente fro Nazareth towarde Jerusalem til he
 com to Jordan where Seynt John baptisid the pepull. Owre Lord
 that was and <is> Lorde of all Lordis and of alle the worlde
 went barefote <and> alone (for byfore that tyme he had no
 20 disciplis). Whan he was come to Jordan he founde Seynt John
 baptisyng synful men. And moche wer com to here 0e prechyng
 of Seynt John, for thei toke and receyued him as Cryst. Than
 Jhesu seid to hym: "I pray the that thou baptise me amonge
 thyse men". Seynt John behelde him, and by the techinge of the

21Vb

1 an] and an, 2 they had] he held, and] above line, scribal, with omission mark
 in text T, 4 forsakyn] ferlatyn, that] om, 5 profecye] prophete, 7 man
 forsake] furlatyn man, Of...Crist] When Jhesu was yn the begymyng of xxxti yere
 after his burthe tyme, 9 fulfillid] all fully, 10 my] om, 12 the²] that, 13
 downe] om, And] And 0en, 16 til...com] for to haue came, 17 Owre] And our, 18
 is] ys B; his T, alle] om, 19 and] B; in T, no] om, 21 wer] pepyll was, 23
 Jhesu] John, amonge] with, 24 the'] om.

1 Holy Goste he knewe him and with grete drede and worschip he
 seyde: "Lorde, Y schulde be baptysid of the". Than seid Jhesu:
 "Suffir at this tyme this. Thus hit is befalle vs to fulfille
 all ry3twosnesse. Sey na more now, no0er schewe me not, ffor
 5 my tyme is nat 3ut come, but baptyse me now". Seynt John
 obeyed and baptysid hym. In this tyme of baptysinge the Holy
 Trenite schewid hym by a syngler maner. Furst the Holy Goste
 descendid and restyd vpon Jhesu, Godis sone, in the lykenesse
 of a culuer, and than the voys of the Fadur sownyd to Seynt
 10 Jonys herynge in this maner wordes: *hic est*
filius meus dilectus in quo
michi bene complacui. That is to sey, this
 is my dere sonne welbeloued in wham Y am well plesyd that the
 wille be fulfyllid of the redempcion of mankynde. In this oure
 15 Lorde schewid to vs ensampull of mekenesse and 3e schulde
 vndurstonde that ther beth thre degreis of mekenesse. The
 furste is

/ a man to lowe to hym 0at is more worthy 0an he and B19V
 20 no3t to preferr hemsylfe above suche on 0at is
 even with hym yn leche state and degree. The
secunde is a man to lowe hymselfe to hym in like
 astate and not preferr hymselfe above suche a on
 0at is yn lasse degree or of lasse estate. The iijde

1 grete,,worschip] drede reuerently. 3 this²] *om.* is befalle] befallyth. to]
 to do to. 4 no0er] ne, not] nou3t. 5 comme] come to. 6 obeyed] obeyd hym,
 hym] sym, this] thus, Holy] *om.* 10 this] 0us. 12 this] thus. 13 dere] *om.*
 the] 0i. 14 this] thus. 15 to vs] *om.* schulde] shall.

22 hym in] *above line over cancelled* tha B.

and moste hye mekenys is when a man lowyth
 hymselfe to hym that ys of lasse degree. And this
 mekenys fulfyllid our Lord Jhesu, shewyng vs this
 sampill of all mekenys. Thake hede of Cristes
 5 mekenys how he wolde not shew hes wysdome yn yong
 age ne hes worthynes, but yn hes moderys seruyce
 and among all folke yn all tymes and yn all places
 he shewyd mekenys. And when he wolde shew hym to the
 world, take hede how lowly he askyd his moderis
 10 blessyng. Take hede also of hes parfite mekenys
 when he toke lowly baptem among synners of his
 sugget Seynt John, to fulfyll all ry3tw[il]snys. But
 ye shall well know, as doctour Lira makyth mynde,
 that Criste before hes baptyme, the whiche was yn the
 15 yere of hes age ~~xxixti~~ and ~~xlii~~ days, was know of
 no creature, man ne woman, what he was, butt only
 of his moder and of Joseph for he was nott know of
 hes precussor Seynt John. And therfor when Seynt
 John spake of hym he sayde Et ego nesciebam eum.
 20 And that ys to saye: I know hym nou3t. That is to
 say before his bapty[m]. Off Cristis
 ffastyng. / On the morow that [our] Lord was
 baptized of Saynt John he yede ynto the deserte,
 ynto a montayne abowt iiij mile that hi3t Querentana.

B20R

1 Thys deserte was bytwixt Jerusalem and Jeryco. Tho
 he fastyd xl days, and as Saynt Marke seith he was
 5 0at tyme conuersant with wyld bestys and 0er he
 walkyd yn 0at wyldernys and deserte in fastyng, yn
 5 walkyng and in prayeres, and when he shuld slepe he
 lay on 0e play[n] grownde and mekely dwellyd with
 bestes. To 0at deserte he was lede of 0e Holi Gost
 to be temptyd of 0e devyll. He wolde be temptid 0at
 by 0e ouercomyng of hes temptacions he shuld yeve
 10 vs power to ouercome our temptacions. A[n]d so died
 also 0at 0row hes dethe he shulde distroye our
 dethe. Crysostymo sey0e when the [] Holy Goste
 ly3htyd vpon our Lorde anon after he was lad into
 0e deserte to be temptyd, shewyng ensampyll to vs
 15 after recevyng of grace sewith temptacion. Here
take hede and with all 0yn affeccion and 0i my3th
 enforce 0e to sewe our lord in wyldernys with
 fastyng and prayer and bodyly affeccion. In 0at 0at
 our Lorde was conuersant with vnresonable
 20 bestes lerne 0u to be meke and pacyent in
 conuersacion among 0i euencristyn. And yf semyng to
 0e many tyme 0at 0ey be vnresonable in gouernans,
 pacyently suffer ham. Take hede and byholde our
 Lorde how he went on 0e day, how he lay

1 in the ny3t and vysyte hym of[t], f[or] euery meke
 solle shulde att the leste ons yn the daye fro the
Epyphanye to the xv kalendas of Marche vysite hym
 with some good meditacion or some prayer or with
 5 both, after they byth sturyd of the Holy Goste [] for
 that tyme and that which he was occupied with
 walkynges, prayeres and fastynges. Att the xl days
 [] our Lorde wexid hungry. When the devell parcevye
 that Crist hungred he came to asay yf he my3th draw
 10 hym to syn and for to aspye yf he were Goddes sonne
 he temptid hym on the same day, and yn the vices that
 he dude Adam: ffirste in gloteny, ledyng hym to an
 hepe of stonys and bade hym yf he were Goddes sonne
 he shulde make theys stonys lovys and ete of ham,
 15 seyng yn this wyse: "Si filius Dei es, dic, ut
lapides isti panes fiant". Butt he my3t no3t
 deceyue that Lord. Our Lord denyed not ne affirmed
 nott that he was Goddes son, butt by auctorite of
 Holy Writte he answeyrd and sayde: "Scriptum est
 20 non in solo pane vivit homo". And that is to say: hit
 is writte a man levyth natt oonly by bred, but by
 euery worde of Goddes mowth. And this by Scripture
 he was overcome at that tyme. After this the fende
 bare hym fro thens to Jerusalem and set hym on a

1 oft] of B, for] fro B, 5 Goste] Goste for the tyme B, 8 our] and our B,

- 1 / pynnacl of 0e tempyll and wold haue ouercome hym B20V
 by pride and by vayneglory and sayd: "Yf 0u be
 Goddis son ly3th downe and hert 0e no3t and men
 shall prayse 0e that 0u hast do a grete mastry".
- 5 Ut dicit Crisostomus erat intentio demonis illuc
 eum portantis ut a populo civitatis ipse Jesus
 gratiose volare videretur et in vanam gloriam
 ferretur. Etiam divina virtute factum est Christus
 eum vidit quia in potestate eius erat videre et non
 10 videri. Ihesus answerid and sayde: "Hit is writte:
 non temptabis dominum Deum tuum". That is to say:
 0u shalt not tempt 0i Lord God as yf he had sayd:
 "Hit is no nede 0at I ste3t downe, Y may go downe
 by ano0er way well inow 0at is by gric0es 0at bith
 15 0erfore. Quia Crisostomus dicit: Cum posset de
 pinnaculo descendere per viam humanam est per
 gradus ad hoc sanctos in templo non debebat per
 alium locum descendere quia haec esset deum
 temptare. And 0us also Jhesu ouercome
 20 hym the secunde tyme by 0e wordis of Holy
 Scripture. Then as Saynt Barnard seyth for as moche
 as Jhesu shewyd no3t of 0e Godhed to hym he
 supposyd 0at he had be only man and not God. And 0e
iiid tyme he temptid hym as a man and toke hym ynto
 25 an hye montayn and shewyd all 0e riches of 0e world
 and wold haue ouercome hym yn couytyse and sayde:

1 "I shall yeve the all that thou seeste yf thou wult
 knele downe *and* do me worship". Then sayde Ihesu:
"Vade Sathana scriptum est dominum Deum adorabis et
illi soli seruias". That is to say: go Sathanas, hit
 5 is writt thou shalt wurship the Lord God, *and* hym only
 thou shalt serue. Here was the enefmly ouercome the
 iijd tyme. Then come angelis *and* mynystryd to our
 Lorde God. After this Jhesu come downe fro the
 montayne. He went all on his bare fote the whiche
 10 was Lord of all Lordes *and* of all oder *and* came
 ayen to Jordan. When Saynt John saw hym comyng he
 shewid hym *with* hes fynger and sayde: "Ecce agnus
Dei". Lo, here is the lamb of God. Loo, he hit is
 that dothe away the synnys of the synners of the world.
 15 This same ys he vpon wham I saw the Holy Goste rest
 when that Y baptized hym. Another day after, Saynt
 John [saw] hym efte walken besyde Jordan. Then
 eftsones he sayde: "Ecce agnus Dei". Lo, the lambe
 of God. Then turnyd Jhesu out of the contray
 20 homewarde to his moder. When hys moder saw hym she
 went ayenste hym *with* more gladnys than that hit
 my3th be sayde, *and* ressevyd hym wyth grete
 reuerens. Jhesu reuerently enclyned ayen to hes
 moder *and* to Joseph *and* duellid *with* ham styll as

6 enemy] eneny B. 17 saw] om B. 21 ayenst] a above line, with omission mark in
 text B.

1 he dud before. The maner of gadryng
 of Cristis discipillis and of
 the worchyng of his myracles. /
 After thyme of Cristes baptym and of hes fastyng
 5 and of hes temptacions and of comyng home ayen to
 hys moder, he shewid yn hes conuersacion all maner
 mekenys as he was woned byfore and lytil and litill
 he began to shew hym to sum by hes techyng preuely.
 And when frendes of hes moder or of Josepeh come
 10 ynto hur place he waxyd familiar with ham, and
 comenyd of the law with ham and of the
 sygnificacions and of the figures of the law. He
 disputid also opynly with wyse and dyscrete men so
 ferforthe that men mervelyd sayng: "Byhold how
 15 Josephys sonne techith masters some grett spirite
 withyn hym". He toke not vpon hym the office of
 prechyng opynly of all the yere folowyng after hes
 baptyme to the same day of xij monthe after that he
 was baptized on, ffor then he turnyd the water ynto
 20 wyne at the feste of Architvicyne and that was the
 first myracle that Crist dude fore hes discipulis.
 In the menetyme, that is to saye in the yere bytwixt
 hes baptem and that myracle, our Lorde gadryd hes
 disciples to hym. First Peter and Andrew by dyuers

B21R

1 tymes, afterwarde Jamys and John by dyuers tymes.
 Also Philipp when Jhesu sayde: "Folow me". Also
 Mathew the puplican. Off the clepynges the Gospell
 makith mynd. Off the maner and of the tyme of clepyng
 5 of oþer dyscipulles we rede nott yn Holy Scripture,
 but thus and hes hoder disciplis besily he ta3t ham
 and principall cure had ouer ham, as the moder ouer
 the chyld. And tho3t hit be so that they bitth rude and
 [of] sympyll burth, yett our Lord ordeynyd ham to
 10 be princes and leders of the lawe in all the world
 yn euery gostely batle of true cristen men. Oure
 Lord wold nott chese wyse men and my3ty of the worl[d]
 for men shuld nott arre the workys the which they
 shuld do to there redynes and wysdome. Jhesu
 15 reseruyde the werkes to hymselfe for yn hys owne
 godnys, my3t and wysedome he bou3t vs. On the
 Saturneday byfore Cristis passion Mary Magdalyne
 and Martha hur suster made our Lord a soppar yn the
 house of Symon leprous. And the lazer, hur broþer,
 20 the which our Lorde after that he lay iiij dayes dede
 yn hes tombe reysed ayen to lyffe, and was with hym
 to soper. And as Seynt Austeyn seyth, he told ther
 att that tyme the paynys of hell the whiche he had
 say, of the whiche paynys and si3t he was so astonyd

1 *and aferd that he neuer la3hid yn hes lyffe after.*
The next morow after was Palme Sonday. Our Lord,
willyng to go to / Jerusalem, when he come to a B21V
lityll towne that stode vnder the syde of the monte of
 5 *Olyuete the which towne heet Bethphage, he send*
Peter and Philip to Jerusalem and saide they shuld
fynde ther an asse tyed with hur colte. He bade ham
vntye the assee and hur colte and bryng ham to hym.
This asse was comyn to all pore folke of the cite
 10 *that had no beste and hoso occupied that asse yn hur*
werke all that tyme they shuld fynde hur mete. And
after that they had do with hur ayen to the place
where she was ordeynyd to stond, that oder my3t take
hur when they had nede. And the colte of this asse
 15 *norysshed with hur for the same maner labour. This*
was the asse with the colte that our Lord send hes
disciplis for, and on this asse he rode to Jerusalem
and with grete worship and solempnyte of the pepyll
he was ressevid ynto the cyte. Then he yede ynto the
 20 *tempyll, and with a scorge made of cordes he drove oute*
ham that sold yn the tempyll and sayde: "My [] hous ys
clepid the hous [of] prayer, and ye haue made hit a den
of thevys". And there come to hym crokyd, blynde, syke,
and he helyd ham all. Ayen yevyn, when he saw tyme,

21 My] my is B. 22 of] om. B.

1 he went to Betany with hes disciplis. On the morow
after, that is to say on the Munday, he yede ayen to
 Jerusalem and in the way as he went he was ahungred.
 He saw [] a fyg tre ney the wey and come theerto and
 5 he founde no3t theeron butt oonly levys. And then he
 sayde: "Neuer without ende shall frute grow of the".
 And anon the tre dryed and neuer bore after frute.
 Jhesus entryd ynto the tempill and ta3t the pepill
 and theer the princes of the law monyd to hym many
 10 questyons, and to all he ansueryd graciously. And
 after, when he was goo out of the tempyll, hes
 disciplis came to hym and on the monte of Olyvete
 theer he told ham of the ende of the world and of the
 tokenys that shulde befall before the dome. And among
 15 all other thynges he tolde ham not opynly but in
 priuete that he shuld after the ij dayes that were
 folowyng be do to hes passion and suffer deth. And
 so hit fell yndede and att the yevyn of this day he
 went to Bethanye. On the morow after, that ys to say
 20 on the Wennysday byfore Cristes passion, the princes
 of the olde men of the law, that dispisid Jhesu for
 ranker and hate that they hadd to hym, made a
 congregacion on the house of Cayphas to make theer
 consayle how they my3t bryng hit about to do hym to

4 saw] saw saw B. 8 pepill] follows cancelled pyll B.

1 deth. Judas huryng hereof ~~commyng~~ to ham, not
 prayed, nott constraynd, but of hes owne wyll and
 sayde to ham thus: "Quid uultis mihi dare et ego
eum vobis tradam?". That is to say: wat will ye
 5 yeve me and I priuely delyuer hym to you? And glad
 of that / profur [they] behete hym ~~xxx~~ti pens of hur B22R
 money and Judas grantyd theerto and many theer bith
 bothe of men and of wemen that etythe no flessch on the
 Wennysday bycause that the flessch and the swete body
 10 of our Lord Jhesu was solde on that day. But this day
 he yede not to Jerusalem as he dude the otheer iiij
 days before. How oure Lorde warnyd
 his moder that hys tyme was
 come to dye. Now ye shall vnderstonde that
 15 the 30th hit be so that Holy Writt no mynde thereof
 [makith] in speciall, that on the Wennysday, when
 our Lorde sat at the soper with hes disciplis yn the
 house of Mary Magdalen and Martha hur suster,
 whille that our lady was present, Martha mynystred
 20 and Magdalyn prayd our Lord that he wuld make hes
 paske with ham. But our Lorde denyed that askyn[g],
 for he sayde he muste make and hold hes paske in
 Jerusalem. She then wept and yede to our lady for
 she shulde pray hur son. then sayd our lady to hur
 dere son Jhesu: "My son, make we oure paske here.

6 they] om, B. 16 makith] om, B. 19 while] whily B. 20 Lord] follows cancelled
 lady B. 21 askyng] askyn B.

1 þu knowist well þatt spies biþ ordeynyd to take
 þe". Oure Lord sayde þen vnto hes moder: "The wyll
 of my Fader ys þat I hold my paske yn Jerusalem for
 þe tyme of redempcion is come yn þe which al
 5 þynges shalbe fulfyllyd þat biþ wrytt of me and
 þey shall do with me wat þey will". Oure lady att
 thes wordes was so full of sorow and anguysh þat
 vnneþe she my3t ansuere. Butt yet sore wepyng she
 sayde: "A my son, my hert is away fro me and I am
 10 as dede a[t] þi speche. Be hit as þi Fadir wyll, I
 wyll not contrary hym". Jhesu then confortyd hes
 moder and sayd: "Wepe not moder, ye knew well þat I
 muste fulfyll þe wyll of my Fader by [] obediens.
 Butt tryst trewly þat I shall ryse ayen hole and
 15 sownde þe iiij day". **Of the mawndy of**
Cryst. Peter and John att þe byddyng of our
 Lorde whent byfore to make redy þe lambe the whiche
 was clepid þe paske att a frendes hous yn þe monte
 of Syon, and our Lord with hes disciplis come þeder
 20 vppon the þursday yn þe evyntide and whilis þe
 soper was in dy3htyng Jhesu stode and ta3th hes
 disciplis of þat was helfull for hur sollis. When
 all was redy þey wysshe hur handes and blessid þe
 borde. þe borde lay on þe grownde, as some

8 she] *follows cancelled* se B, 10 at] as B, 13 by] by on B.

1 writith, after the olde maner and therefore aftir
 the maner was they sate aboute the borde / on the grownde B22V
 so that they myght all ete of oon vessell. The lambe
 of paske was brougt forth and set byfore Criste and
 5 hes disciplis. Our Lorde Jhesu sate in the myddes as
 a mynyster to serue oder and cutte this lambe and
 yete therof hymselffe and we red neuer ne fynde that
 our Lorde yn any tyme of all hes lyfe but oonly in
 thes tyme of this paskall lambe with good and
 10 confortable chere he yete and rechyd aboute and
 bade ham ete. Whyle they yete they drede some new
 tydynges wer comyng. And yn the menetyme our Lorde
 sayde with grete desire: "I haue desired to yete
 this paske with you or that I suffer dethe. On of you
 15 shal betray me". This wurde wente sore to hur
 herttes as a knyff and anon they styntyd off etyng,
 and euery man [] byheld hymselffe and sayde to our
 Lord: "Master am hit I?" Then sayde our Lorde: "He
 that puttyth hes hand into the plater and etith, he
 20 shal betray me". But by this they myght no3t wete ho
 hit was, for they all eete of oon vessell with our
 Lorde. John, att the instans of Petir, askyd of oure
 Lord priuely and sayde: "Domine, quis est qui
tradet te?" (Lorde, ho ys he that shall betray

17 man] man by B.

1 the?). And our Lord told hym. But when he wyste he
 wold nott tell Petyr, for yf Petir had wyst he
 wolde haue ben veyngid anon yn the traytour. And that
 traytour, for no man shuld haue hym in susspect,
 5 when all oder for fere *and* discomforte my3t ete no
 more he ete *and* made good chere as not gylty. When
 the soper was do our Lorde rose, vnwytyng of
 dysciplis whe0er he wolde goo, *and* went with ham
 ynto an oder place yn the same hous, as some
 10 clerkys writtith that hauyth say the stede, *and* hys
 dysciplis folowyd. There he made ham all to sytt
and commaundid water to be brou3t. He gurde hym
 with a lynnyn cloth *and* putt water into the bason,
 the wich was of stone, to wassh hur fete. Peter wuld
 15 nott att the first tyme, butt when he knew the wyll
 of our Lord he suffrid mekely. Jhesu wessh all hur
 fete, and ferdermore yn grete ensampill of mekenys
 he wash Judas fete, *and* kyssed ham. After this he
 went ayen with his disciplis ynto the same place
 20 where he held hes soper *and* hes maundye. Then he
satt downe ayen with his disciplis *and* ta3th ham to
 loue togeder *and* to folow hes ensample. When our
 Lord had wesh all hes disciplis fete *and* wipid ham
and kyssid ham *and* was sette ayen he purposyd to

13 into] (to *above line*) B.

1 make an ende of the Olde Testament *and* to begyn the
 New, *and* so to make hymselfe our sacryfice he toke
 bred *and* / liftid vp hes yen to the Fader of heuen *and* B23R
 made that the sacrament of hes body *and* yaff the same
 5 to hes disciplis *and* sayde: "Hoc est corpus meum
quod pro vobis tradetur". That is to say: "this is
 my body that shall be take for you". Also he toke the
 chalis *and* said: "Hic est sanguis meus qui pro
vobis effundetur". That is to say: "this is my
 10 blode that shalbe shadd for you". And so with hes
 owne handes he howselyd that holy company *and* att the
 last, for they shuld haue mynde on hes lyffe, he
 addid thereto *and* sayd: "Hoc facite in meam
commemoracionem". That ys to say: "Do that in mynde
 15 of me". In suche maner our Lord Jhesu, Godys son,
 offryd hymself to vs. When hes disciplis were
 howselyd *and* Judas with ham (tho3h hit be so that
 some men contrarye that opynyon), Jhesu sayde to
 Judas: "Quod facies, fac citius". That is to say:
 20 "That thou wult do, do hit anon". What thes wordes
 mente none of the disciplis wist butt Judas. And
 with this word Judas went out of the place *and* hit
 was well ny3h ny3t. This traytour w[ent] then ynto
 the cite of the principall of the prestes, to whom he

9 effundetur] effundetur B. 23 went] when B.

1 had sold our Lorde on þe Wendysday bifor for xxxti
 pence of syluer, to fulfyll hes promes and askyd a
 company with hym to take Jhesu. And yn þis menetye
 Jhesu made a maner of a sermon to hes disciplis of
 5 þe whiche sermon hit is spedefull to haue yn mynde
 principally v wordis for grete nobilite. The first
 was how he comfortyd ham after he had told hym of
 hes deth and of departyng of ham when he sayde:
 "Adhuc modicum vobiscum sum". That is to say: "Yet a
 10 litell while I am with you, but I shall not leve
 you, I shall se you ayen and yur hertes shall ioy".
The ijde word was when he ta3th ham and styryd ham
 to love yn cherite. þen he sayde: "Hoc est mandatum
meum vt diligatis invicem". That is to say: "þis is
 15 my commandement and my byddyng: þat ye love
 togeddir". The iiide worde was when he chargyd ham
 to kepe his commandementes, for þer he sayde: "Si
diligitis me mandata mea seruare etcetera". That is
 to say: "Yf ye loue me kepith my commandementes,
 20 and yf ye kepe my commandementes ye shall dwell yn my
 love. The iiijth word was when he yaff ham comeforte
 ayen trybulacions the which he tolde hem þey shold
 suffre, for þen he sayde: "In mundo presurras
habebitis sed confidite quia ego vici mundum"

1 etcetera". That is to say: "In the world ye shall
 haue desesse *and* pressur but trystith fully *and* be of
 good belyue for I haue ouercome the world *and* so
 shall ye". And yf the world hate you, knowith well
 5 that hit hatid me firste *and* had me in hate. the
 world shall make ioy *and* ye / shall make sorow *and* be B23V
 heuy *and* yur heuynes shall be turnyd into ioye *and*
 myrth". The vth worde was when Jhesu lokyd vp to the
 Fader of hevyn *and* sayd: "Pater. serua eos quos
 10 dedisti mihi etcetera". That ys to say: "Fader the
 which thou hast yeue to me, kepe ham. When I was with
 ham I kepte ham. Now I come to the, holy Fader, I
 pray for ham, not] for the world *and* not oonly for
 ham, butt for all the whiche shall belyue yn me
 15 through ham. Also he sayde: "Pater quos dedisti mihi
etcetera". That is to say: "Fader, so that thou haste
 yeue to me, Y wolde that were Y am that they be with
 me, that they now see my clerenys". All thes wordis
 he sayde *and* such many mo to his disciplis, the
 20 whiche wordes went full sore to his hertes. They
 stode then styll full sory *and* full of hevynys. they
 bowyd down his heddis, sitthyng *and* wepyng, *and* all
 full of sorow. Of this sorowis our Lorde beryth
 wittnes, for then he sayde to ham: "Quia hec dixi

1 world] wold B. 13 not] non B. 22 sitthyng] (h altered from y by the main
 scribe) B.

1 vobis tristitia impleuit cor vestrum". That ys:
 "For I haue sayde these wordes to you, sorow and
 heuynes hath fyllyd your hertes". And among oder
 wordes he said att the laste thus: "Surgite, eamus
 5 hinc". That ys: "Rysyth, goo we hens". And when all
 theis mysteryes were fulfilld our Lord went with
 hes disciplis ouer the reuer of Cedron and abode
 there Judas and armyd men the whiche were ordeynyd
 to take hym. Her ys the ende of Cristes lyffe byfore
 10 his passion, ffor all that folowith of his lyuyng
 after this is of hes passion. Of Cristis
 bloody droppis when he prayd to
 his Fader or he went to his
 passion. Ovre Lord Jhesu, after that he had
 15 comfortid hes disciplis with hes holy sermon, he
 wente with ham ouer the ryuer of Cedron to a gardyn
 that stode att

/ the ende of a litell towne that hete Getsamanye, the whyche 22Ra
 20 Getsamanye stode at the fote of the mownte of Olyuet. The
 mownte of Olyuete was a myle fro Jerusalem and bytwene the
 mownte of Olyuete and Jerusalem was the wale of Josephat, and
 throu3 the mydell of that vale ran the ryuer of Cedron ouer
 the whiche ryuer oure Lorde wente with his disciplis into the

22 Olyuete] (ue above line, with omission mark in text) B. 23 mydell] myddys.
 the²] that.

1 forseid gardyn. Full oft was he wont to gadur to that garthen
 with hys dyscyplis. And Judas knew that place full well, for he
 hadde full ofte ygo thedur with Jhesu. And in hure goynge full
 lowly and louelyche he spake with hem and tau3t hem and steryd
 5 hem to prayour. Whan they were com ynto the gardyn he toke to
 him Petur and James and John and bade the othur ey3te be ther
 styllle til they come a3en. And as they went Jhesu bygan to
 quake and to drede and seid to hem: "Tristis est
 anima mea usque ad mortem", schewynge
 10 to ham that he dradde the dethe. And anone he was fro ham als
 so ferre as a man my3t esily caste a stone. Ther mekelyche and
 worschipfullyche he knelid on his kneis and fel downe with his
 face to the erthe and prayde his Fadur that he schulde nat
 dey, seyinge in this maner wordis: "Mi pater, si
 15 possibile est transiat a me
 calix iste". (My Fadur, yf it be possybell suffur
 this de0e and this passyon to passe fro me. Neuerthelees,
 Fadur, nou3t as Y woll, but as thou wolt). In this menetyne
 his / disciplis were heuy and slepte and aftur longe prayour of 22Rb
 20 oure Lorde he turnyd a3en to his discipulis and comfortid hem
 to pray and seid: "Vigilate et orate ut
 non intretis in temptationem". (Wakith and
 prayith that 3e entir nat into temptacion). Jhesu wente a3en
 the secunde tyme to pray and com a3en. The thirde tyme also
 25 Jhesu wente a3en to the same prayour and addid therto and

1 Full...dyscyplis] in margin, hand B (after cancelled with his disciplis, with
 omission mark in text) T. gadur] go yn. garthen] gardyng. 3 Jhesu] crist. 4
 louelyche] lovyngly. 6 and'] om. 8 to'] om. 10 the] om. fro...ferre] (fro ham
 above line, hand B, with omission mark in text) T; also fer fro the he B. 11
 esily] om. stone] precedes cancelled fro hem (cancellation by hand B) T. and
 worschipfullyche] he ruerently. 13 his] to hes. 14 seyinge] om. this maner]
 0es. 16 iste] iste etcetera That is to say. 19 slepte] sleppe. 20 comfortid
 hem] in margin, scribal T. 21 to] for to. to pray] in margin, hand B T.
 intretis] above line, hand B, with omission mark in text T. Wakith] That ys to
 say wake. and] and B; an T. 23 pray] prayer. com] follows cancelled to T. 24
 Jhesu] above line, hand B, with omission mark in text T; he B.

1 sayd: "Pater, si non potest hic
 calix transire nisi bibam illud
 fiat voluntas tua". (My Fadur, yf this
 passyon may not passe but <I> most suffur hit, thy will be
 5 fulfillid). And whyles that he longe prayed thus and bythou3t
 him [of] mannes soule, how it schulde be loste without ende but
 he deyed therfor and the next day theraftur [] be hangyd on
 the crosse, than he was in gret heuynesse, and no wondur was
 fordrede of dethe. And in this whyle the holy bloode of
 10 his body berst out all abou3t in the maner of swetyng, and
 the dropis trillid downe of his blessid body as water do0e of
 an hous aftur reyne. Than come downe fro heuen the worthy
 prince of angellis Seynt Mighell and brought hym hye comforte.
 Than was he glad and mery in his soule, thou3 it were so that
 15 he were kyndly in his manhode agaste of his dethe. Than he
 aroos fro prayour all wete of bloode. Than he wypid away the
 blood fro his vysage and come a3en to his disciplis and seide:
 "Dormite iam et requiescite".

(Slepith now and restith. Lo the oure ney3yth nye and / the sone 22Va
 20 of man schall be take into the hondus of synwers). In this
 medytacion we mowe perceyue in Cryst at his bygynnyng of his
 passyon foure maner wyllys. One was the wille of the flessche,
 and aftur that will he wolde suffur in no maner. That othur
 wille was of the sensuelyte, and that gruchyd and dradde.

1 Pater] Pater mi. 3 My] This ys my. 4 I] B ne T. 5 longe prayed] prayd long.
 6 of] B; in T. 7 he] yf he. and] and he shuld. theraftur] theraftur to T;
 after 0at B. 8 in] yn a. heuynesse and] agonye. 10 his] his blessid. of] of
 a. 12 fro heuen] *above line, hand B, with omission mark in text T*. 14 so] *om*.
 16 Than] *om*. 18 requiescite] *equiescite*. 19 Slepith] That ys to say slepith.
 the'] *om*. 21 we] ye. 22 maner] maner of. 23 suffur] *om*. That] The.

1 Another was the will of reson, and by that he consentyd and
 obeyed, for as Ysaie seith, the prophete: "Oblatus
 est uolens etc". (He is offird for he wolde).
 Also another will was <yn> him the whyche was of the Godhede,
 5 and this will comaundid and 3af ful sentence and aftur that
 sentencz, bycause that he was very man, he was put yn gret
 anguyssche as a man. Whylest that oure Lord bade his disciplis
 slepe and reste for his tyme was ycome anone ther come moche
 folke with ly3t lanternys and draw swerdis and st<au>ys for to
 10 take Cryste. And Judas Scaryot went byfore hem alle and come
 to Cryste and kissid hym, ffor as hit is seid the maner was at
 that tyme of oure Lord Jhesu to kisse his disciplis whan they
 had ben sent out and come a3en. Therfor that traytour 3af hem
 that tokyn that hit was he wham that he wolde kisse, and so he
 15 went byfore the armyd men as yf he had be noone of hem but as
 oon of Crystis disciplis and / kissid oure Lorde and seyde: 22Vb
 Aue Raby (Hayle Maister). For anothur skyl also he
 bade hem take him that he schulde kisse, ffor that they schulde
 nat take the lasse Seynt Jame in the stede of Cryste the
 20 whiche was lyke Cryste in fete and hondis and visage, ffor the
 whiche similitude he was specially callid frater
 Domini. Oure Lord benyngly receyued the kysynge of
 Judas and suffird hymselfe to be take and streytly to be
 bounde as yf he had ben <a> thefe or a gret mysdoer, and as wod
 25 men they smote hym and ladde

1 consentyd... obeyed] obeyd and consentyd. 2 seith...prophete] the prophete
 sayth. 3 etc] That is to say. 4 was'] follows cancelled is T. yn] B on T. 5
 comaundid] commendid. 7 man] man how crist was tak of the jewis and of the
 kylling of judas. whylest] whyles. that] om. 8 moche] follows cancelled for T.
 9 draw] drawen. stauys] B stenys T. 13 out] om. hem] hym. 17 Raby] in margin,
 hand B T; rabi that is B. he] he ladde and 18 kisse] kysse and. that] om. 19
 the] om. 20 and'] yn. and²] yn. 21 similitude...callid] specially he was
 clepid. 22 Domini] domini, that ys to say cristes broder. 24 a] B om. T.

1 hym forth in the same maner wyse as they wolde haue ydon to
 the mooste mysdo<e>r or to the worste man that my3t be. Som
 spatte in his face, som drew hym by the here of his hede. They
 brought him into Jerusalem at the gylden 3ate and they ladde
 5 hym throughe the strete of the scribis and off pharizeis, and
 with the cordis <0at> he was ybounde they drew hym through a
 fowle lake 0at swyne and othur bestis went to - not for to
 drynke, it was so vnclene, but for to walowe hem theryn. His
 disciplis were than full of sorowe as fadurles chyldren, ful
 10 sore aferde, and also for drede all they 3ede fro hym safe
 John and Petur. These abode with him awhyle and for drede of
 dethe they forsoke hym also and 3ede fro him and Petur
 hymselfe hydd him in an holowe stone the whiche / is yclepid 3it 23Ra
 Galllicantus, ffor 0at tyme of the ny3t he denyed Cryste
 15 and fly into that kaue and he come nat out till that Cryst was
 dede. At Crystis takynge they toke away his mantell <fro> him
 and bonde his handis byhynde him, and therto he was
 barehedyde. They presentyd hym to the prynces and the senyours
 of the lawe. They were glad and anone examyned hym and
 20 ordeyned fals witnessse a3enst him to acuse hym. They dispysid
 him and spat in his face, and with hure festes they smote hym
 a3en the mow0e and the tethe. They blynfyllide hym and bussid
 hym and seyde: "Profetiza nobis, Christe,
 quis est qui te percussit. <Cryst,

1 forth] in margin, hand B T, maner] om, they] om, ydon] do, 2 the'] om,
 mysdoer] B; mysdoar T, or] oder, 5 hym] om, off] om, 6 0at] B om, T,
 ybounde] bonde, 8 walowe] defowle, 9 full] for, 10 also] om, all] and all,
 hym] hym and forsoke hym, 12 forsoke] for above line, scribal, with omission
 mark in text T, 13 hymselfe hydd] hed hym, yclepid 3it] (yclepid follows
 cancelled character) T; yet clepitt B, 14 the] 0at, 15 fly] fled, nat] no3t,
 16 fro] B for T, 18 barehedyde] barefote, the²] to the, 19 of...lawe] om,
 anone] anon 0ey, fals] hym fals, 20 hym] follows cancelled f B, They] 0at, 21
 hure] 0er, 22 bussid] bobbyd, 25 Cryst] 0at ys to say Cryst.

1 prophetize to vs whoo it was that smote the). And many othur
 repreues they dede to hym and all he suffyrd full pacyently.
 At the last the grettist maister of the Jewis went away and
 they that abode with him brou3t Cryst in a lowe preson and
 5 bonde him ther to a pelour of stoone and lefte with him a
 certeyne mayne of armyd men to kepe him all that nyght, and
 all that tyme they trauelyd hym with skornys and seyde: "What
 foly was in the that thou wendest to haue be bettur and wysur
 than oure princes and oure wysmen. Thou schuldist not a
 10 s<p>oke a3enst hem. How were thou so hardy? But now thy
 wysedom schewith what it is. Thou ert worthy the de0e and thou
 schalt haue hit". Thus all that ny3t now oone and ano0er made
 sore sau3tis a3enst hym bo0e in wordes and with sore and
 bittur strokys. Owre Lorde Jhesu stooode / full styлле ybounde to 23Rb
 15 the piler all that ny3t and pacyently suffird alle the
 dyspytes till on the morne, nou3twithstondyng the longe
 <ny3t> and the gret coolde. Mary Crystis modur satt in
 Jerusalem on the Thursday at eue in herr hous alone, and for
 <0e> multitude of pepull that come to the citee for the
 20 solempnyte of Pasche hadde closid her dore to hure and satt
 alone as scheo was wonde and thou3t in hure swete sone Jhesu,
 where he schulde be and what he dide, ffor in hym was alle
 hure loue and all hure desyre, and scheo hopyd that he wolde
 come to hure that ny3te. And besely scheo satt prayinge hure

[it was] ys. 2 to] om. 3 maister] maysters. 4 that...him] om. brou3t] send.
 in] into. 5 ther] om. pelour] *follows cancelled* low T. with him] hym with.
 a²...of] certayne. 7 hym] *in margin, hand B* T. seyde] sayd to hym. 8 bettur
 and wysur] (*and wysur above line, hand B*) T; wyser and better B. not] no3t. 10
 spoke] B sppoke T. 11 the] thi. 12 and] now. 13 with...strokys] in dedis. 14
 ybounde] bonde. 15 piler] forsayd pillour. 16 nou3twithstondyngel
 notwit/standyng. 17 ny3t] B om. T. Mary] How tydyng come to oure lady that hur
 sonne was take Jhesu when mary. 19 0e] B om. T. come] *follows cancelled* come T;
 came B. for the] om. 20 to hure] om. 21 in] on. hure] (*in margin*) B. 23
 loue] luste. 24 And besely] *in margin, hand B, with omission mark in text* T.
 scheo] om.

1 prayours and abode hym and than, sodenly, longe aftur that the
 sonne was goo downe, scheo hurde a gret noyse off pepull in
 the citee cryinge as hit had ben woode <pepill. And when she,
 syttyng hursylfe alon, knew not the cause of the grete cryng
 5 and of the rennyng of the pepill>, than sche seid thyse wordis
 to hureselfe: "Wolde God that Y were with my swete sone Jhesu.
 Who schall tell me tydynggis of my swete sone Jhesu? I drede me
 sore leste any disese befall to hym, ffor Y haue yherde a few
 dayes here byfore that the Jewis haue caste amonges hem his
 10 dethe..." And than was scheo sory and full sore agaste. Scheo
 herkenyd full ofte yf eny off his appostelis wolde bryng to
 herr any tydyngges of herr swete sone Jhesu. Than scheo harde
 anoone sodenly oon smyte at the durre and scheo anon roos and
 ranne to the wyndowe / of herr chambur and lokyd oute, and than 23Va
 15 scheo sawe Marye Mawdleyne clothid yn blacke and all bywepete
 and her here alle abought her yen and seyde to oure lady thes
 wordes: "Com downe to me, moste deuoute of alle wymmen, and
 here of thy sone". And than oure lady ysmete with the swerde of
 sorow vndede the dorre and anoone Mawdeleyn spake to hure and
 20 seyde: "Moste reuerent modur of alle wymmen, know 3e eny new
 tydynggis of youre swete sone and my reuerente maister?". Than
 Marye, Godis modur, full of sorowe seyde to hure: "Knowist
 thou anythinge or tydyngges, Maudeleyn, of my swete sone?".
 And than Mawdeleyn, alle bywepete, cryinge to her seide thes
 25 wordis: "Jhesu 3oure sone and your loue and my maister is now
 take and with <scorges bettyn and with> cordis well sore

1 than] above line T, longe] not long. 2 downe] to rest. 3 pepill...pepill] B;
 men T, 6 God] to god, that] om, 7 Who...Jhesu] om, 9 byfore] fore follows
 cancelled bor T, 10 was scheo] she was, agaste] agaste sayd on this maner, 11
 full ofte] after, 13 the] hur, 16 alle] om, 17 deuoute] in margin, hand B T,
 18 than] above line, scribal, with omission mark in text T, oure] our swete,
 ysmete] smyte, 21 tydynggis] tydyng, youre] Jhesu your, 24 Maudeleyn] above
 line, hand B, with omission mark in text T, cryinge] sayng, seide] om, 26
 scorges...with] B; om, T, well sore] om.

1 ybounde and wekydly [] <revyled> of the Jewes and full sore
 ybete and all todrawe⁴. Than Marye, Jhesu modur, whan scheo
 herd this scheo was anoone ysmyte with the swerde of sorow
 throughout her hert, and fell downe in the erthe as a
 5 dede woman. And whan thes tydyngges were brought to hire hit
 was in the bygynnyng of the ny3t. Nought longe aftur this
 come Seynt John to owre lady also and tolde alle the cas, how
 it was falle of oure Lorde and of his disciplis. Than sche
 made suche sorowe that hit may nat be seyde ne write, ffor
 10 scheo trowed than fully that he schulde deye for man and by
 that tyme hit was ferre withynne nyght and derke, that scheo
 wyste neuere whethur to go / ne sche had no mannes felowschip ne 23Vb
 [] helpe to go with her. But ther scheo lay all that ny3t vpon
 the erthe wepyng so sore that alle the place about her was
 15 wete with gret abundaunce of hure teris. Than sche seyde: "O,
 Holy Fadur of heuene, wher be all thyn trew behestis? Why
 woldest thou ordeyne me to <be> a modur and make me ryche with
 a chylde and am now byrefte of myn chylde and yleue alone
 mooste vnworthiest of alle wymmen. O, Gabriell, where is now
 20 thy ioye that thou byhete me? For that ioye so byhote now haue
 Y payne and for that gladnesse now haue Y payne and sorowe
 and am byrafte of my sone and of my chylde, and for grace Y
 haue schame and for lyf Y haue deþe, and for the blessyng
 that thou behete me now is <come> the curs vpon me". And than

1 and¹ wekydly] and wekydly and ryflid T; wickedly and revyled B. full...and]
 om. 3 this] þus. ysmyte] smete. 4 in] on. 5 were] follows cancelled w T; was
 B. 7 come] came. the...falle] that was fall. 8 and] of. Than] om. 9 hit]
 precedes cancelled may T; om. B. ne] follows cancelled that T. 10 scheo]
 precedes cancelled than T. 11 and] precedes cancelled dre T. 12 had] above line,
 hand B, with omission mark in text T. ne²] ne ne (second ne hand B T. 13 ther]
 om. 14 so sore that] and. the²...was] here hous. 15 gret abundaunce of] om.
 16 of heuene] om. 17 be] B om. T. 20 thy] þe. byhete] behetist. that²] þe.
 so byhote] that þu behetist me. 21 that] the. payne and] om. 22 am byrafte] I
 am depriuyd. of] precedes cancelled m T. of²] om. 24 behete] behetyst. now]
 om. come] B become T. the curs] now to curssis.

1 sche seid to herselfe: "A, vnblessid modur and soryfull modur,
 whereto schuldist thou bere a chylde that is so defowlid and
 this wykydly [thou] ert byrefte of the chylde". With suche
 wordes and wepyngge and sorowe and lamantacions and gronyngges
 5 sche spende that ny3t. In the tyme that the day began to
 sprynge and the derkenesse of 0[e] ny3t departid away then
 ther spronge a derk day for herr. Than scheo roos vp fro the
 erthe as scheo had be allemoste dede. Than the holy wemen of
 Galelie the whyche deuoutly had be in the tempull that ny3t in
 10 her / prayours, whan that they harde that oure Lorde was take, 24Ra
 with gret haste they 3ede to comforte oure lady, Crystis
 modur. Than seid oure lady to herr systers and to Magdleyne
 and to the holy wymmen of Galeli: "Go we anone that Y myght se
 my sone Jhesu the whiche is only the comfort of my lyf". And
 15 than myght nat sche goo for febilnesse of herr body, so sore
 scheo had ybete hit that ny3t for sorow of her dere sone
 Jhesu, but as the holy wymmen and her susters hilde hire vp in
 ther armys. And than as they wente, they mette with som of
 Cristes disciplis sore wepyngge and seide thise wordis to hem:
 20 "Saw 3e nat my sone? Y pray 3ou telle0 me where 3e last saw
 hym". And thei full sore wepyngge tolde to hire thes wordes:
 "We saw hym ybounde with cordis for to be ladde forth with
 wykyd seriauntes of Cayphas to be demyd vndur Pylate. His
 lokynge was pale and his chere was gastly and all his body

2 is so defowlid] defowlyd art. and...o0ur (p.94 l.12)] om. B (see Textual Note
 91/2), 3 thou] om T, 6 of... ny3t] of 0 ny3t above line, hand B, with omission
 mark in text T, 18 mette] follows cancelled w T, 19 thise] follows cancelled
 stroke T, 22 with] follows cancelled sore T.

1 changynge that vnneθis men my3t knowe hym. Than Mary, Crystis
 modur, sor[liest] of alle wymmen, seide: "O, my swete sone
 Jhesu, what is this that Y here of the? Bittur and harde
 tidynggis ben schewid of θe to me". And than scheo seid to som
 5 of his disciplis: "May Y se my swete sone Jhesu by eny maner
 wyse that Y my3t haue hym out of hire handis?" Thei that saw
 hure make this sorow seid to her: "Go, lady, and tary nat yf
 3e woll see youre sone alyue, ffor he is yladde / with knytis y- 24Rb
 armyd toward Pylatis [paleyce], fo[r] the Jewis thynke to haue
 10 hym ydampned to the mooste dispitous dethe. And whan scheo
 hurde thyse wordis scheo was smyte with so gret sorowe that
 sche was more lyke a dede womman than a quyke and went forθe
 as sche my3t and was bore vp with her sisturs to loke yf scheo
 my3t mete with herr sone Jhesu. The nexte morne aftur the
 15 takynge and the presonnyng of oure Lorde, the prynces and the
 gret maysters come thedur a3en ful erly where Cryste was
 bounde to the pelour the whyche he stode ybounde to all that
 ny3t. Than they toke hym out of preson and bonde his hondis
 byhynd him and ladde him with hem to Pylate and sodenly oure
 20 lady and Seynt Joone with her systurs and Mary Mawdleyne and
 othur holy wymmen mette oure Lorde Jhesu ladde [] ful
 dispytfully and foule farde with, the whyche sy3t fylde hem
 full of sorow and heuynesse, more than any tonge may telle,
 and specially his blessid modur. And he in the same maner wyse

2 soriest] sorry T. 9 paleyce] om T. for] fo T. 19 byhynd] (hynd *above line*,
hand B, with omission mark in text) T. 21 ladde] ladde *with* T.

1 whan he saw oure lady his modur ther full gret compassyon he
 had of hure, so that gret heynesse was to bothe at that
 metynge. Jhesu was ladde forþe to Pylat and they folowid aftur
 byhynde. Whan Cryste come byfore Pylate there falsly of
 5 thyngis he was accusid. Oure / Lorde Cryste hylde his pees and 24Va
 spake not to þe president. Oure Lord Crystis modur come and
 wolde haue ygoo ynto Pylatis paleyce but sche my3t nat come to
 the 3atis for multitude of pepull. But als nye as sche my3t
 sche come to and there sche stooode as a stoon that lyeth on
 10 the grounde and Mary Mawdlen sche wente aboute the paleyce in
 euery syde to aspye and to herke what he wolde do with Cryste
 Jhesu her dere Lorde and her souerayn and throw her byholdynge
 and hire lokynge in at the wyndowis sche saw and harde moche
 of that he dede to oure Lorde Jhesu. In this menetyme oure
 15 lady caste vp herre yen to a wyndow of the paleyce yf sche
 my3t haue seyn her sone and therre sche saw Pilat stonde and
 seyde to all the pepull: "I fynde no cause in Jhesu why he
 schulde be ydo to dethe. Woll 3e lete him goo or Baraban the
 manslear?". And whan Mary herde this sche lyftid vp hure hert
 20 as yf sche had be reysid fro dethe to lyf and supposid by that
 that Baraban the manslear schulde haue be put to dethe and her
 sone let go alyue. But than anone sche harde an orrable noyse
 of all the pepull cryinge and seiynge: "**Crucifige,**
crucifige eum". (Do hym on the crosse and

2 to] above line, scribal, with omission mark in text T. 17 seyde] (de in
 margin, hand B) T.

1 crucifye hym). And than moreouer they seyde: "He distourbiliþe
 / the pepull by this techynge þroughout all the londe of Jude 24Vb
 fro Galely hedurto. Whan Pilat harde that Jhesu was of Galelye
 he sende hym to Herowde, for Galely was a part off his
 5 lordschipp. And at that same tyme was Herode in the citee of
 Jerusalem. Herode was fayne of Crystis comynge for he desirid
 gretly to se hym, som merakull, or som wondurfull worchyng of
 hym. Herode askyd hym many thinges and amonge oþur he askid
 hym yf he were that chylde that his fadur sou3t to haue slayne
 10 and that he slow many chyl dren for, and also he askid him yf
 he were that yaf si3t to the blynde and rerid vp Lazar fro
 the dethe to the lyffe. And many oþur thingis he askid hym of
 that he had don, and ouer this he prayed hym to do som
 merakull before him, byhotynge hym yf he dide, he wolde
 15 delyuer hym out of the hondis and the poer of the Jewis. But
 for all this, Herowde had of hym noþer merakull noþer worde.
 Than Herowde had hym in dispyte and toke his crowne and sett
 it on owre Lordis hede and seide: "Yf this man woll werche eny
 meracles or merveyles or schew any wondurfull tokyns Y schall
 20 make hym eyre of my kyngedom". And than Herowde in skorne made
 hym to be clothid in why3t clothinge, after the maner at that
 tyme was to clothe folis, and sent hym a3en to Pylat yn that
 clothinge in repreffe and dispyt, schewynge that he was but a
 fole. Than the Jewis more / boldly and fersly pursuwid Jhesu and 25Ra

7 gretly] *follows cancelled* hym T. 11 fro] for T. 12 thingis] B *resumes* (see
Textual Note 91/2). 14 merakull] *merveyle*. yf] *that* yffe. 15 the³] *om*. 16 of
 hym] *om*. noþer²] *ne*. worde] *worde of hym*. 18 it] *om*. and seide] *om*.
 this...woll] *he this*. 19 wondurfull] *wunders full*. 20 made] *he made*. 21 to] *om*.
 at...was] *was that tyme thereyn*. 23 schewynge] *to shew*.

1 accusid hym. But 3it Pilat fonde no cause of dethe in Jhesu,
 wherfor he besyed hym to delyuere Cryst and seide:
 "Corripiam eum et dimittam (Y schall
 do chastyse hym and so lete hym goo). Aftur Pilate had seid
 5 how he wolde chastyse oure [] Lorde anoon he commaunded that
 he scholde be skorgyd. Than the Jewys ladde hym ybounde to be
 skorgid. They bete hym aboute the chekis and smote hym in the
 necke so dispytuysly that his modur hurde the strokes. And
 oðurwhyle in þe way he was ouerthrow and þan they drew him
 10 aftur hem and his hede dasschid so sadly aʒenst the grounde in
 the drawinge that his tethe smot togedur. Whan he was brought
 to the place where he schulde be scorged he dede of his
 clothis himselfe and nakid as he was ybore he byclippid the
 pelour in his armys. This peler was so gret that whan he
 15 byclippid hit in his armys his handis wolde nat com togedur by
 tweyn hondebredis, wherfor they toke a corde and bonde hem
 togedur so sadly and sore, that aftur som mennys seynge the
 blood barst out vndur the naylis of his fynggurs. And so he
 stode <bond> to the pelour sore aschamyd, bycause he was
 20 alle nakyd without eny preuy clothus. Than they toke skorgis
 that had ballis and pelettis of lede, and sett full of
 hokyd prickis of yerne, and with tho scorgis ful sore they
 bete Crystis precious body to that he fomyd alle in bloode.
 The leden baleys / of the skorgis brosyd the flessche
 of Cryste Jhesu and made it blewe and blacke, the

25Rb

1 3it] *om.* fonde] fonde yett. 3 Y] That ys I. 4 do] *om.* Aftur] Of Cristis
 scorgyng after. 5 how] *om.* oure] oure ho T. 6 ybounde] bonde. 9 oðurwhyle]
 oderwhyles. in þe way] *above line, hand B, with omission mark in text* T.
 ouerthrow] *precedes cancelled by the wey (cancellation in hand B)* T. 10 hede] *in*
margin, hand B T. in...drawinge] *om.* 11 brought] come. place] palice. 12
 whee] whe. 14 This...armys] *om.* 15 wolde] my3t. com] mete. 16 tweyn] *follows*
cancelled twen T. 17 sore] so sore þey toke a corde. mennys seynge] men
 opynyon. 19 bond] B; *om.* T. sore] gretely. 22 hokyd prickis] hokys *and* pykes.
 yerne] yren. with...they] *om.* 23 he] hyt.

1 scharpe yerne pykis made the body ful of woundys and the hokis
 rasyd and rente away the flessche. And so that fayrest
 innocentis fleissche and flour of all flessch and of all
 mankynde was all to-borste, fro the crowne of his hede to the
 5 solys of his feete, and tha[n] was his body full of blakke
 bresynggis and of brokyn woundys, and there than ran oute blode
 fram alle the pertyes of his body. They lay downe and restid
 hem and withynne a bref tyme they bygan to skorge hym ageyne
 and encresid woundis to woundis and brisynggis to bresynggis
 10 with her contynuall skorgynge, pyteously rennyng al aboute
 blode to blood, and so gret quantyte that he stode in his
 blode vp to the ancleis. And he was so ybete and ywoundid that
 men my3t se his bare rybbis, and they skorgyd hym so longe
 that bothe were wery, the skorgers and the byholders. And as
 15 we rede in the reuelacion of Seynt Brigitte, oure lady his
 modur was present at that skorgynge and at the furst stroke
 scheo fyll downe for sorowe and lay in sownynge til that sche
 herd oon of his enemyes sey at the laste ende: "What woll 3e
 do with that man, woll 3e sle hym without dom and / make vs the 25Va
 20 cause of his dethe?" And with thes wordis he stirte to oure
 Lorde and kutte the bonde that was aboute his hondy[s] in twey
 pertyes. Than all nakyd as he was they lete hym go aboute the
 hows to seke his clothis, the wyche were caste and skadird

1 hokis] holys. 2 fayrest innocentis] fayre innocent. 5 than...body] *om.* than]
 that T. 6 bresynggis] brysures. and...brokyn] vnpon barstyn. than] *om.*
 oute...blode] the blode oute. 7 fram] for. his] *hes* blessid. lay...and] *om.* 8
 withynne...skorge] turnyd. 9 brisynggis] brysurs. bresynggis] brysures. 10
 skorgynge] scorgynge. aboute] a aboute. 11 blood...his] *om.* 12 vp to] vpon.
 14 skorgers] scorges. 15 Brigitte] Bryde. 16 that] the. 17 that] *om.* 18 his]
 hur. What] *precedes cancelled* 3 T. 20 he] she. 21 the bonde] his bondes.
 that...hondys] *om.* hondys] hony T. in...Than] in tweyne and. 22 all] *precedes*
cancelled character T. the] *om.* 23 seke] feche. wyche] *above line, hand B,*
with omission mark in text T.

1 aboute and throw aboute of hem that dispoylid hym. Whan he
 wolde haue clothid hym som of hem seid to Pilat: "Lo, this
 makith him a kynge. Clothe we him and sett we a crowne on his
 hede as the maner is of a kynge to haue". Then <they> toke a
 5 rede owlde mantel lyke to purpoure colour that kynges vsen, and
 the body of Cryst, al bloody and ful of raw and grene woundis,
 al nakyd as he was, they clothid hym in that mantell of sylke,
 the whiche mantell whan his woundis were drye clefe faste to
 his fleissche. Aftur this <they> sett on his hede a garlonde of
 10 longe scharpe thornys and grete as for a crowne, and bete hit
 downe with stauys for they wolde nat prycke her hondis. they
 toke hym a rede spyre in his honde as for a sceptur and knelyd
 doune in skorne and seide: "**Aue Rex Judeorum**"
 (Hayle, Kynge of Juwis). And as hit <ys> seide, the nombre of
 15 the woundes that the thornes made in his hede was a thousande,
 and that was no merueyle ffor he was byfore this crowned foure
 tymes. Fyrste, in that ny3t that he was take he was ladde into
 a gardyn and ther he was aposid scharply and / ther the Jewys 25Vb
 skornyd him and sett a crowne[] on his hede so faste that the
 20 bloode ran downe in many placis of his vysage and his necke
 and his schuldurs and that crowne was <made> of branchis <of>
 Albispine and therfor Albispine hathe many vertuys, ffor he that
 berith a bronche of hit vpon him non thundur ne no noður maner
 of tempest schall dere hym, ne in the hous that hit is ynne may

1 aboute¹] *om.* aboute²] *abrode.* of] *above line, scribal* T. 2 hym] *hym ayen.*
 Lo...makith] *he muste this to make.* 3 him¹] *follows smudge or cancelled character*
 T. 4 toke...to] *they toke a.* 7 they] *there.* of...mantell] *om.* 8 drye] *drye*
 they. 9 fleissche] *follows cancelled schert* T. they] *B; om. T.* on...garlonde] *a*
garlonde on hys hedde. 10 as] *a.* hit] *ham.* 14 Hayle] *follows .i. T; that ys*
hayle B. ys] *B; om. T.* 15 the¹] *om.* 16 foure] *dyuers.* 19 crowne] *crowne B;*
crowned T. 20 in] *by.* 21 made] *B; om. T.* of¹] *of the.* branchis] *above line,*
scribal, with omission mark in text T. of²] *B; om. T.* 22 and] *follows*
cancelled And ther T. therfor] *therefore that.* many] *many grete.* that] *om.* 23
 ne...maner] *ne oder.* 24 dere] *drede.* that hit] *ther that.*

1 none euell goste come, nother in <the> place. Afturwarde was
 oure Lorde ladde byfore the bysschoppe and offycers of the
 lawe into anoher gardyn, of Anna, and there he was aposyd and
 skornyd and crownyd efte-asonys with a whyt thorne that men
 5 callen barbarimes that grew in the garden and that also hath
 many fayre uertuys. And aftur this he was ladde into anoher
 gardyn, of Cayphas, and ther he was crowned with eglanter. And
 eftesonys he was ladde to Pylate and ther he was apposyd and
 Pylat comaundid that he schulde be scorgid and so it was do as
 10 hit is made mynde byfore. And than he was crownyd and the
 Jewis sett hym in a cheyre and clooid hym in an olde mantell
 of purpur colour of selke and than made they the crowne of
 ionkis-of-the-see and they knelid to hym and crownyd him
 therwith and seid: "**Aue Rex Judeorum**", as it
 15 is seid byfore. Thes ionkes beo rysches that ben whyte and
 thou it be so that men sey that his / crowne was of thornys, 3e 26Ra
 schull vndurstonde that at this crownynge, and whan he hongyd
 on the crosse, he was crowned with [ylonkes-of-the-see, that is
 to sey see ryssches that pryken als so scharply as thornys. And
 20 therfor thou oure Lorde, that so ofte was crowned, had by prykyng
 of thornys a thousand woundes in his hede, as hit is seid byfore
 hit is no merveyle. But oure Lord pacyently soffurd all this and
 helde his pees. Ful ofte they smote his hede that was full of
 thornes and full mekely <he> suffurd many sore strokis in

1 none] no, the] B; om, T, 2 and] and hes, 3 gardyn] gardyng, and²] also and,
 5 callen] clepith, barbarimes] barbarynes, grew] growith on the grownde and, 6
 fayre] om, anoher] a, 7 eglanter] eglant, 8 eftesonys] sith, 9 that he] the,
 it was do] he was, 10 hit] *precedes cancelled* hit T; yn mynde of B, 12 colour
 of] om, 13 ionkes] ryshes, and...therwith] om, him] *above line, hand B, with*
omission mark in text T, 15 ionkes] om, beo] by the, 16 that] om, 17 he'] om,
 18 yonkes] thonkes T; ryshes B, that...ryssches] om, 20 was] *precedes cancelled*
 prikyd T, 21 in] on, 22 all] *follows cancelled* suff T, 23 ofte] oft, 24 full]
 om, he] B; om, T.

1 his necke of battis and stonys with full gret sorow and payne,
 for euery thorne perisschid his hede ffull dyspitusly. And 3ut
 0ys suffysyd nat to heme, but to mor schame 0ey hade hym owte
 opynly bifor all 0e pepyll in dispyte and in repref of hym,
 5 and he lokyd lowly to 0e grownd and stode styll byfore 0e gret
 multitude of pepyll, 0e 3wych with lowde v<o>yse cryde and
 seyde: "Crucifige, crucifige eum" (do hym on the crosse and
 crucifye hym). And so nat only he suffyrd sorowis and peynes,
 but lowly also he toke of hem skornys and repreuys. Than the
 10 pepull cryed with an hye voyce and seyde: "Delyuer to vs Jhesu
 of Nazareth that he were do on <the> crosse". And than anoone
 Pylat assentyd to Crystis dethe. And whan oure lady herde this
 cryinge of the pepull scheo was smyte with the swerde of
 sorowe. / Scheo bete on hire breste, scheo all todrew hire
 15 clothis, scheo wronge hire hondis and as <a> dede woman sche
 fyl adowne to the er0e in sownynge and scheo lay longe till
 hir sustres toke hire vp and comfort hir. And scho stode ther
 longe and abode yf sche my3t haue seyn hir swete son Jhesu or
 yf sche my3t haue spoke to Pylat that he wolde haue
 20 delyuered to hure hir swete sone Jhesu, that meke lombe. But
 the whykyd Jewis, whan they hirde hire crye and wepe so sore
 they blamyd hire and seide: "Holde thy pees thou theuys modur
 and norysscher of this traytour, for thy sone is ybore to be
 dede for he bygylyth the pepull. And 0erfor sone thou schalt

26Rb

1 stonys] stauys. 2 perisschid] pershed. 3ut] yete all. 4 in²] om. 5 lowly]
 downe lowly. grownd] erthe. 6 voyce] voyce B; veyse T. and seyde] om. 7 do]
 That ys to say do B; follows v T. and...hym] om. 9 lowly also] also lowly. 11
 the] B; om. T. 12 this] the. 14 on] om. breste] brestes. all todrew] drue.
 15 a] B; om. T. sche] om. 16 adowne] downe. scheo] so. 17 comfort] comfortyd.
 And] and so. spoke] om. 20 swete] precedes cancelled c T. 21 wepe so] saw hur
 wepe. 22 seide] hayde. 23 ybore] bore.

1 se hym do on the crosse byfore thyn yen. And anone herewith
 scheo fyll adowne as a woman in dispeyr, this dispysid of al
 the pepull. Aftur the Jewis had cryed to crusifye oure Lorde
 Jhesu and that the dom was y3iue that he schulde be dede, they
 5 ladde hym into the hous a3en where he was skorgyd and ther they
 toke of him the rede mantell of purpoure selke and - for hit
 clefe faste to his body - they drew away the skynne of his
 body and also of his flessche and than he stode nakyd a3en
 full sore aschamyd. Whan the Juwis saw hym in this plyte hem
 10 thou3t hit a fowle and lothely sy3t, and bleryd <> vpon
 hym and spatt / in his face as they wolde haue ydo to a tode. 26Va
 Then he toke to hym [] his clothis and schulde haue clothid
 himselfe and they wolde nat 3iue hym no tyme ne space theerto,
 but drew hym out of the hous. And so in his goynge he put vp
 15 his armys vp on his sleues and dide on his clothis and in this
 menetyme was brought forth and leyde on his schuldris - the
 whiche were ful sore woundid - a gret crosse and an heuy of
 fyftene fote of lengthe, and with this he wente as mekely
 to his hongynge as a lambe dothe to scherynge. Than they
 20 brought hym forth byfore the yen of his wofull modur, crowned
 with thornes and berynge the crosse on his backe on the whyche
 he schulde deye and a corde aboute his necke and his hondis
 ybounde and ypitte bytween tweyn [] theuys. He wypte away the
 bloode fro his yen, fore his yen and his face were all

1 yen] face, 2 adowne] downe, 3 pepull] pepyll yn the moste wrechyd maner how
 Jhesu bare his crosse towardis his passion, the²] this the, 6 of'] fro, purpoure]
 purpyll, 7 the] moch of hes, of...body] om, 8 also] om, flessche] flessh
 bothe, stode] precedes cancelled he T, 9 plyte] follows cancelled sy3t
 (cancellation by hand B) T, hem] they, 10 and'] and a, bleryd] B; bleryd hure
 yen T (see Explanatory Note 100/10), vpon] on, 11 in...face] in margin, hand B
 T; on his face B, to] vnto, 12 he] they, to] om, hym] hym B; hym him T, 13
 nat] om, ne...so] om, 14 in] but yn, vp] om, 15 on'] yn, 16 and] and yn this
 a grete crosse and, 17 ful] om, a...heuy] om, 18 fote] fete, 19 dothe] om,
 to²] to his, modur] mder, 23 bytween] betwyxt, tweyn] tweyn two (two above
 line, hand B, with omission mark in text) T, the] the the.

1 bybledde. Seynt Anselme seyðe that byfore this tyme oure lady
 Godis modur had a maner of supposynge that by som maner wey
 hire sone Jhesu schulde be delyuered. Furst as by his wysdom,
 ffor sche knew wel that he hadde an excellent witte and that
 5 he was ynly wyse and by that scheo supposyd that he wolde haue
 excusyd hymselfe yf he were take and brought byfore a iuge.
 But whan he come byfore the iuge he stode as an innocente and
 as a meke lombe, and openyd nou3t his mowthe. Furthermore he
 was so amyabull, so semely and so louelyche that scheo
 10 suppo / syd that the Jewys by wey off compasschyon schulde haue 26Vb
 ybe to hym fauerabull, gracious and mercyfulle. But in that
 ny3te that he was ytake he was so foule defylid and so
 dispitusly ybete and his face so disfygurid with his blode and
 also with her spattynges that he was more lyke to a man that is
 15 lepur than to anythinge ellis. Ouer this scheo had a maner of
 tryste that whan the pepull were come togedur whan he had fed
 in [thel] desert, and to wham he <had> ofte prechid, and of
 wham he had helid the syke, as the crokyd to goo, the blynde
 to see, the dombe to speke, that they schulde haue gete him out
 20 of his enemys hondis. But whan sche saw hym in this ply3t,
 goynge toward his dethe, than anone <she> supposid ne remedye.
 They ledde hym forthe towardis his deðe and alle the citee
 folowid aftur, as men dothe whan thevis and traytours ben ledd
 to her dethe, of the whiche som blamyd hym and som skornyd

3 be] haue be. 4 and] *om*. 5 ynly] *om*. wolde] shuld. 6 yf] yf *that*. a] *the*. 8
 openyd] opyd. nou3t] not. 10 Jewys] iuge. 12 foule] fowly. so²] *om*. 14 her]
om. is] was. 15 lepur] *lepraus*. anythinge] eny. 16 tryste] *criste*. whan]
 when. 17 the] *om*. T B. he had] had B; he T. 18 wham] *wham ham*. blynde] blyd.
 21 toward] *towardes*. anone] firste. she] B; *om*. T. ne] no. 22 ledde] had.
 towardis] toward. the] the the. 24 the] *om*. blamyd] *blasphemyd*. and] *om*.

1 hym. Chyldren threw stonys to hym, som caste on him cleye and
 donge of the stretis, som wente byfore him and with a corde
 drew hym aftur hem and som come aftur him and smote hym
 byhynde forthe and compellyd hym to go faste, som of hem
 5 buschyd him with her festys, som spurnyd him with her fete,
 and som smote him with her stauys as yf he had ben / none man 27Ra
 but as he hadde be a wylde beste. And by the trace of his
 bloode and by his blod<y> stappis men my3t know by what wey he
 wente to his dethe. Whan his modur saw this si3t all hir
 10 strengthis faylid and tho bygan to wexe hir sorow and for
 multitude of pepull scheo my3t not come to him, no0er he my3t
 not her here for the gret noyse of pepul that folowid hym.
 Than seid on of oure ladyis susturs to her: "Sistur, go we
 this wey for this is the nexte wey and than schulle 3e mete
 15 with youre sone and speke with <hym> or he deye". Than roos
 oure lady Crystis modur vp anoone as a womman ystrengthid with
 a new spirit and went swy0e with Seynt Joone and herr systurs
 and Mawdleyne by 0at bypathe for the schorter wey, that sche
 myght be byfore and speke with hire swete sone. And in the
 20 folde without 0e 3atis of the citee, in the wey without the
 citee scheo mette him, heuely chargyd with a gret tre and an
 heuy, as storyes makith mynde of fyftene fote of lengthe.
 Than scheo saide thyse wordis to hire swete sone Jhesu: "O my
 swete sone Jhesu, whedur goyst thou thus swythe and so heuily

1 threw] drew. 2 som] (m above line, scribal, with omission mark in text) T. 3
 and'] om. smote...compellyd] to compell. 5 her'] 0e. him²] om. 6 smote]
 smyte. stauys] battes and stauys. none] no. 7 he...a] om. 8 bloody] B; blode
 T. by] om. 9 saw] above line, scribal, with omission mark in text T. 10
 and'...wexe] so waxid. 11 multitude of] moche. no0er] ne. 12 her here] come to
 hur. pepul] 0e peple. 14 this'] by 0is. schulle 3e] ye shall. mete] precedes
 cancelled hym T. 15 sone] sonne Jhesu. hym] B; om. T. 17 and'] follows
 cancelled and wente T. swy0e] fast. 18 bypathe] pathe. schorter] shorte. 19
 swete] om. in...folde] well. 20 folde] f written over scraped out earlier
 letter T. wey...citee] hye wey. the²] follows cancelled 3e T. 21 mette] mett
 with. and] om. 22 lengthe] lengh. 23 scheo] she she. swete] dere.

1 chargyd with this crosse? What thinkist thou to do with / thi 27Rb
 modur? Thinkist thou to leue me thus alone in dispeyre? Thinkist
 thou to leue me thus alone? O my swete sone Jhesu, take to me,
 thy modur, the crosse and I schall bere it vpon myn owne
 5 backe. And, good sone, deye thou no3t [without] thy modur but,
 my swete sone, lete vs lyue togedur and dey togedur". And than
 hire swete sone Jhesu, hauynge more thou3t in his modur than
 in his owne peyne that he suffyrd, anoone for the sorow and
 the compasschyon of his modur he fyl downe vndur the crosse
 10 that he bare, and anone for sorow and compassyon of hir dere
 sone Mary his blessid modur fyl downe as a womman that had
 3elde vp the gooste and ther they were bothe all to-drawe of
 the pepull. Than Cryst Jhesu constreyned hymselfe to ryse and
 to go forthe with his crosse and the wikid Juwis and felle
 15 vyolently depertyd oure lady fro hire blessyd sone Jhesu.
 Faste they drew him forthe and som smote him in the necke and
 som in the face so foule and so fersly that though oure lady
 his modur saw not who smote hym neuerthelatter scheo my3te
 clerly here the strokis. And withynne a lytell whyle he turnyd
 20 to the wymmen the whiche / wepte aboute hym and seyde to ham: 27Va
 "Filie Jerusalem nolite flere
 super me. ([] Doughters of Jerusalem, vepith not for
 me, but for yourselfe and for your children). So oure Lorde
 wente forthe a lytell wey and whan he for werynesse and

2 Thinkist thou] (*thou* above line, hand B, with omission mark in text) T; *om.* B. 3
 leue] forsake, alone] *om.* 4 and] *om.* 5 good] *om.* no3t] nott, without] fro T;
 for B (*see Explanatory Note 103/5*). 8 sorow] loue, 9 he] *om.* 12 3elde] yeve,
 13 hymselfe] hym, 14 his] the, 15 lady] blessid lady, blessyd] dere, 16
 and...wery (p.104 l.16)] *om.* B (*see Textual Note 103/16*). 22 Doughters] The
 doughters T.

1 febyllesse was in poynte to falle downe than he sett downe the
 heuy crosse. And for the Juwis wolde nat that he had dyed to
 he had by hanggyd, and also for they dradde that Pylat wolde
 haue turnyd the dome, they wolde nat tary, but in gret [halste
 5 they gate anoθur to bere forth [thel] crosse to a stede that
 was callyd Caluarye. Wene 3e not that his modur had moche
 sorow whan sche saw this hir sone go to dethewarde? Forsothe
 hit was a pytyous sy3t whoso hadde ysey hit. Whan they were
 come to the mounte of Caluarye they made Jhesu to bere the
 10 crosse himselfe vpon his backe vp at the mounte of Caluarye.
 And oure lady Crystis modur, most sorifull of all modurs,
 pursuwid aftur her swet sone Jhesu als moche as sche my3t to
 see what deθe that meke lombe schulde suffur the whyche was
 her ioye and her loue and vnnethe sche my3t come to the mounte
 15 of Caluarye but as sche was bore vp and susteyned with her
 sustres and Mawgdleyn, so wery and so full / of <wo> was her 27Vb
 body. *De crucifixione Domini in*
cruce. Whan oure Lorde Cryste Jhesu was so dispytusly
 ladde and come into θe foule stynkyng place of Caluarye he
 20 dede of his owne cloθus hymselfe, the whiche clothis the
 ministres and the turmentours toke to hem and seide: "These
 ben oure clothus, he schall nat haue hem a3en for he is demyd
 and dampned to dethe". This was the thurde tyme that oure
 Lorde Jhesu was dispoyled and made all nakyd byfore all the

1 was] above line, hand B, with omission mark in text T. he] follows cancelled d
 T. 2 dyed...had] above line, hand B, with omission mark in text T. 4 haste] ha
 smudged and only half legible T. 5 the] om. T. 16 and²] B resumes (see Textual
 Note 103/16). wo] B; om. T. 17 De...cruce] How oure lorde Jhesu was crucyfied.
 19 into] to. stynkyng] stynkyn. 23 to] to θe. This...nakyd] θus was our lor
 made nakyd and θis was θe iii tyme.

1 pepull. At this doynge offe of his cloθis the woundis of his
 blessid body fresschely they barst out in blode a3en for the
 sore cleuyng of his clothis to his tendur flessche. Oure lady
 than, his blessid modur, ful of hertly sorowe and aschamyd to
 5 se hym nakid, wente to hym hastly and byclippid hym in hure
 armys and gurde hym aboute with a kerchiff of hire hede, ffor
 they lefte not so moche vpon hym as his preuy cloθis to hyde
 with his preuy membris. Anoone as [] wod men with gret
 vyolen<s> and dispyt they drew [] oure Lorde Jhesu out of his
 10 modurs hondes and ladde hym vyolently with hem [] to the place
 ther that the crosse lay. They caste adowne Cryste on the
 crosse and made markis and holis where his handis and his fete
 schulde be ynaylid to. / Than they toke a row raggid nayle and 28Ra
 smot hit through his honde with an hamur to the rode-tree <yn>
 15 suche place of his honde where hit was most thike and grettest
 of boon. And for the peyne therof all the bloode drew ther
 toward. And at the ffyrst stroke that was ysmyte with the
 hamour on the nayle, thow oure lady his modur saw hit not, at
 the herynge theroff sche fyll downe as dede. Whan they wolde
 20 haue naylid the othur hande to the tree hit was schorter than
 the hole that they had made by halfe a fote and more. Than
 they wolde not make a new hole, but toke ropis and tyed to his
 honde and drew tell hit was mete with the hole that they had
 made. And in the drawynge all the ioyntis of bothe his armys

1 At,...flessche (1,3) om. 4 hertly] precedes cancelled o T om. B. 5 byclippid]
 clyppid. in] on. 6 ffor,...membris (1,8) om. 8 as] B; as the T. 9 vyolens] B;
 vyolenty T. drew] drew out T. 10 ladde] hurlyd. vyolently] vylensly. hem] hen
 ther T; ha B. 11 ther that] wher. 13 Than,...toward (1,17)] overwritten in dark
 ink, possibly by hand C. See Textual Note 105/13-17 for details. row] rough. 14
 yn] B; and T. 15 suche] suche a. 18 nayle] nayly. not] no3t. 19 Whan] And
 when. 20 the'] that. 21 hole] above line, scribal, with omission mark in text
 T. made] om. 22 not] above line, hand C, with omission mark in text T. hole]
 boore. toke] take. 23 with] to.

1 to-braste asondur. Than they fastned that honde in <the> same
 maner wyse with suche anoθur nayle to that othur syde of the
 crosse. And whan they wolde haue naylid his fayre fete to the
 roode tree al his body was schronke vp for peyne, that he was
 5 to schort to <the> hole that they had ymade by a longe fote.
 Than they toke moo ropis and tyed to his fete and drew hem
 downe hard and sore tell they were ymete to the hole. And than
 all to-braste in the drawynge alle θe ioyntis of the loyndis
 and kneys / and of the sydes and than toke they suche anoθur 28Rb
 10 row raggyd nayle and drof hit with an hamur through bothe his
 fete at onys into the hard tre. A, Lorde Jhesu, how the hard
 nayles that were so raggid craschyd amonge the tendur bonys.
The nombre of the strokys with the hamouris in naylynge of his
 hondis and fete was sixti and ten. And whan they had naylid
 15 hym θus on the crosse straytly, as men dothe clothe in a
 recke, the crowne that they toke of his hede whan they wolde
 do hym on the crosse they dide hit on his hede a3en and
 pressyd hit downe to the mydell of his forhede. And the
 thornys therof <so> strongely perysschid and thirlid his
 20 glorious hede, that for abundaunce of bloode rennynge downe
 his yen were fyllid full of bloode, his mowthe and his nose
 and his berde were alle defasyd with bloode. Aftur this they
 reryd vp the crosse fro the grounde to sette hit faste in the
 morteyse that was made for the nonys in the roche of <θe>

1 to-braste asondur] barst atoo. the] B; om. T. 2 wyse] om. with] with a.
 anoθur] noθer. 4 vp] togedder. 5 tothe] to T; fro θe B. 6 hem] hym. 7 than]
 θey. 8 the²] hes. 9 and'] and of hes. the] hes. suche] om. 10 row] om.
 Jhesu] om. 12 raggid] regygid. tendur] *precedes cancelled* flessche T; hard B.
 13 naylynge of] naylyd. 14 fete] hes feete. had] had θo. 15 θus] om.
 straytly] om. in] on. 16 hede] *in margin, scribal* T. wolde] shuld. 18 mydell]
 myddes. 19 so] B; om. T. perysschid] prashid. 20 for] for a. rennynge]
 regmyd. 22 defasyd] defatyd. 23 reryd] reysyde. 24 nonys] nonest. θe] B; om.
 T.

1 hylle, ffor all that hille standith in a roche that is whyte
 of colour and a litell rede mellyd therwith. And vpon that
 roche droppid blood of the woundis of oure Lorde whan he was
 payned on the crosse. And as men seyen, in that stede was
 5 Adamis hede [] yfounde aftur Noyse flode, in / tokne that the 28Va
 synnes of Adam schulde be bought in that same place. Aftur our
 Lord was don on the crosse they reryd vp the crosse fro the
 ground to sett hit vp in the morteyse. And they lifte it vp
 for schrewdnesse als hye as they my3t and lete it falle downe
 10 sodenelyche into the morteyse. And in that fallynge al the
 synewys of his body and all his ioyntis and all the vaynes
 barst, euerychone. I trowe ther was penaunce ynow and
 pouerte, for why he hongyd stert-nakyd on the rod-tre for the
 loue of mannes soule. And 3e schulleð vnderstonde that the
 15 crosse of oure Lorde Jhesu Cryst was made of fowre maner
 treis. The pece that wente vpry3t fro the erthe vnto the hede
 was of sypris, and the pece that went ry3t ouer, to the whyche
 his hondis were naylid, was of palme, and the stocke that
 stode in the erthe in the whiche was made a morteyse was of
 20 cedur, and the table aboue his hede was a fote and halfe of
 length and was olyue in the whyche the tytell was write in
 Ebrw, Grew and Latyn, and hit was to sey in Englyssche: Jhesu
 of Nazareth, Kynge of Jewis. And the Jewis made the crosse
 o<f> this maner treis for they trowid that oure Lord schulde

1 that] the, standith] stondyt, in] on, 2 a] above line, scribal T, mellyd]
 medelyd, therwith] with, 3 was] om, 5 yfounde] was yfounde T; ford B, 6 that]
 the, 7 don] do (*precedes cancelled tyst*) B, reryd] recysyde, fro...ground]
above line, half in margin, hand B T, 8 vp'] om, lifte] lyftyd, 9 for] fro,
 schrewdnesse] shrewnysse, 10 that] the, the²] hes, 11 and'...ioyntis] om, 12
 was] were, 16 treis] of treis, vnto] onto, 17 the] that, ry3t ouer] ouer thet,
 18 was] were, 19 in the²] om, a] of, of] om, 20 a] above line, hand B T,
 and²] and a, of length] long, 21 was'] *precedes two cancelled characters*
(cancellation in hand C T; was of B, olyue] (o above line, hand C, with omission
mark in text) T, 22 to sey] om, 24 of] B; on T.

1 haue yhangyd vpon the / crosse as long as the crosse my3t haue 28Vb
 lestid, and therfor they made the fote of sedur, for that may
 nat rote, nothir in erthe nor in water, ffor they wolde haue
 that hit schulde last longe. And for they trowid that
 5 Crystis body schulde haue ystonke they made the pece that went
 fro the erthe vpwarde on the whiche his body hongyd of cypris,
 for hit is well smellynge, so that the smell of his body
 schulde nat greue to men that come forthe therby. And that othur
 pece to the whyche his hondis were ynayled was of palme, ffor
 10 yn the Olde Testamente hit was ordeyned that whan any man had
 the vyctory of his enemy he schulde be crownyd with palme. And
 for they trowid that they had the vyctory vpon our Lord Jhesu
 they made the thrit-ouer pece of Palme. And the tabull of the
 tytle was made of olyue, ffor oliue bytokeneth pes, as the
 15 story of Noe berith wetnesse; whan the dove brou3t the
 braunche of olyue hit bytokned pees made bytween God and man.
 And so trowid the Jewis to haue pes whan Cryst was dede, ffor
 they seyde that he made stryfe amonge hem. Mawndeuylye seiðe
 that Grekys and Cristen men that dwellen ouer the see seye
 20 that of the crosse that we calle cypris was of the
 tree that Adam ete the appyll of, and so they fynd ywrite. By
 that tyme that the crosse was reryd vp / fro the grounde and 29Ra
 Cryst therupon with his b<l>ody woundes all to-raggid and to-
 rente, his dere and his wofull modur was com to the crosse

1 the] that. long...crosse] above line, hand B, with omission mark in text T.
 the] that. haue lestid] last. 2 the...of] fret. 3 nothir] om. nor] noder.
 haue] om. 4 last] haue lastid. 5 the] that. 6 the²] om. 8 greue] geue.
 therby] by. othur pece] ouer thet. 9 the] om. 10 man] om. 11 of] ouer. 13
 thrit-ouer pece] ouer thet. the²] om. 14 made] om. 15 dove] culuer. 16
 bytokned] betokenyth. 18 that] om. 19 Grekys and Cristen] gekes and estyn. 20
 that] that the tree. of'] above line, scribal, with omission mark in text T.
 that...Cypris] om. 21 they] om. 22 reryd vp] reysyde. 23 blody] B; body T. 24
 his²] om.

1 where her swete sone hongyd by the helpe and berynge of hure
 susturs, and stode in ðe ry3t syde not ferre fro the crosse.
 Than sche cast vp hur wepynge yen bittirly wepynge and cryinge
 and seyde to hure dere swete sone Jhesu these wordis: "O my
 5 swete sone Jhesu, why lokist thou nat to thi wofull modur? Why
 wolte ðu leue me thus alone? Whider schall Y goo, my swete
 sone? In what hous schall Y rest, my swete sone? O good sone,
 thow thou wolt no ruthe off thyselfe, haue ruthe on thy
 soryfull modur". Whan oure Lorde Jhesu herde his modur he
 10 seyde on this wyse to hire: "Woman, be of good comfort.
 Herefore Y come ynto this worlde and herefor Y toke this body
 of the ðat here hangith on the crosse this day for hele of
 mannes sowle, and for to bye the soulis out of payne that were
 loste for synne. And ðerfor rest now, modur, of thy wepynge,
 15 for this is my fadurs and my will and also, modur, lete hit be
 thy will. For yn myn deyinge Y schall slee dethe, and with the
 victory of my passyon Y schall ryse the third day. Thus was
 oure Lord Jhesu crucifyed and so longe and so brode drawe ðat
 men my3t telle and numbre all his bonys and so streytly do on
 20 the crosse that he ne my3t stere ne meue no part of him ne no
 lyme but only his hede. And the thre nayles susteyned and bare
 vp the wey3t of his body. All aboute peynes were ordeyned to
 him and ouer-all repreuys and dyspytis, ffor bytween / twey theuys 29Rb
 oure sauour hongid. Som blassmyd hym and seyde: "Fy that thou

1 of] vp of, 2 and...crosse] (*syde follows cancelled* sy3t) T; *om.* B, 3 wepynge]
om. 4 swete] *om.* Jhesu] *om.* 7 good] *om.* 8 wolt] haue, off] on, 9 Whan] and
 when, 10 be] by, 11 come] came, 12 hangith] hange ðe, 13 soulis] sawle, 14
 ðerfor] *follows cancelled* ð T, wepynge] *follows cancelled* wyll sce B, 15 and
 my] *om.* modur] *om.* 17 Thus] thes, 18 crucifyed] cruifyydd, 20 ne'] *om.* 22
 of] of all, 23 and ouerall] all about, dyspytis] dyspyte, 24 blassmyd]
 blasphemyd, thou] *om.*

1 distroyest the tempull of God and in the thyrd day ȝu edyfyest
 aȝen hit. Saue thou thyselfe. Yf thou be Godis sone, come
 downe of the crosse". Many othur repreuys and skornys they
 seide to hym, so that ouer-al and all aboute was anguys and
 5 turment. Owre lady and Seynt Joon, Maudleyn and the twey
 susturs of [] oure lady, that is to sey Mari [] Jacobi and
 Salome, pytiuosly wepte and couȝe not sese of that sorowe the
 whiche they had for hure maister and hure louely lorde.
 Contynuel [com]passyon they had for that lorde, and for his
 10 modur also contynuall compassyon they suffird in her hertis,
 for encesse of peynes the whiche dispitusly were multiplyed
 by bodyly affliccion of the sone and by inward paynes of the
 modur, ffor <euer yn word> or in dede the Jewis and the
 turmentours sesyd nat to turment oure Lorde tell they had him
 15 dede. Oure lady in this tyme stode bytwene the crosse of hir
 sone Jhesu and the crosse of one of the thevis contynuly
 byholdynge hire dere sone, saf othur whyle scheo byhelde Seynt
 Joone and Mawdleyne and her systurs and othur of the holy
 companye of heuen. But by the / [] siȝt of hem scheo was not 29Va
 20 comfortyd but rathur for compasschyon of hem hire payne was
 encresyd. Oure lorde Jhesu all this tyme hongyd on the crosse
 for hele of mannys soule and occupied him in speche for to
 teche and schew melldnesse and pacience in sofferynge tyll he
 Selde vp the spirit to his Fadur in heuen. Sevyn wordis

1 day] *om.* 2 aȝen hit] hit aȝen. 3 repreuys and skornys] scornys *and* reprauys.
 5 turment] turment off the vii wurthis the whiche ihesu seid on the crosse and of
 the opynnyng of *hes* syde. Joon] Jon *and*. twey] *om.* 6 of] of B; of of T. Mari]
precedes cancelled and (cancellation by hand B) T. 7 sese] stynt. that] *ȝe.* 9
 contynuel] contynually. compassyon] passyon T; copassion B. 10 modur] dure
 moder. compassyon] (*com above line, scribal*) T. 12 affliccion] affleccions. 13
 euer...word] B; eyrer inward T. 16 thevis] Jwys. 17 byholdynge] byhovdyng.
 dere] *om.* saf] saff *ȝat.* othur] *th just legible under a blot on the membrane T.*
 18 and Mawdleyne] *om.* systurs] *in margin, hand B T.* 19 of heuen] *om.* the] the
 the T. hem] *ham.* 20 hem] *ham.* payne] T; payne (*ne above line*) B. 21 all] *at.*
 hongyd] hangyng. 22 and] *om.* to teche] techyng. 23 schew] shewyd.

1 principally he seid on 0e crosse to schew his ensample of alle
 perfeccyon. Fyrst he seide: "Pater ignosce
 illis" (Fadur, for3iue hem for they wote not what they
 doon). In this we haue ensampull to be mercyfull to oure
 5 misdoers. Cryst prayed also at that tyme for all tho the
 whyche trespass a3enst hym that in all tymes aftur he receyued
 to mercy, for the Juwi<s> that crucified hym and for all o0ur
 the whiche than wolde or woll now lowly knowlyche of her
 trespassis and mekely aske mercy with dew contricion of hert.
 10 The secunde worde was to his modur whan he seide:
 "Mulier" (womman, lo here thi sone). And than he seyde
 to the discipel: "Ecce mater tua" (Lo, here thy
 modur). In this he schewid vnite and loue to be had amonge vs,
 ffore ry3t as Mary and Jon wer ioyned and onyd togedur <to>
 15 loue, ryt so alle Crysten pepull schulde besyly desyre to be
 ioyned to Cryst by a dere vnite the whiche properly is calde
 charyte. Dicit magister Historiarum
 quod Joseph vir Mariae super passionem domini
 mortuus erat et ideo / uxor eius 29Vb
 20 alio commendata erat. Et
 dicitur ibidem Joseph mortuum
 fuisse in mediante sequente
 post baptismum Christi et ex
 hoc patet quod mortuus erat per
 25 spatium tum ante mortem domini.

[his] vs, 3 illis] illis *etcetera* 0at is to sey, 5 also] so, 7 for'] *om*,
 Juwis] Juis B; Juwid T, for²] *om*, 8 woll now] now wull, of] *om*, 9 trespassis]
 trespas, 11 Mulier] Mulier ecce filius tuus *etcetera* 0at is to sey, 12 the]
 hes, tua] tua 0at is, 13 this] 0us, vnite and loue] loue and vnite, amonge]
 amorges, 14 Mary...Jon] 0ey, onyd togedur] on hedde, to] B; and T, 15 alle]
 all trew, 16 calde] clypped, 17 charyte] parfite cherite, 18
 Joseph...passionem] in bottom margin, hand B, with omission mark in text, scribal
 T, 19 et ideo] quia, 20 erat] est, 21 ibidem] quia quodam dicunt, 22 in] anne
 in, 25 ante] annorum ante, mortem domini] passionem christi.

1 The thirde worde was to <the> thefe the whiche askid helpe of
 Jhesu Cryst. To him oure Lorde seide: "Hodie mecum
 eris in p<ar>adiso" (This day thou schalt be
 with me in peradyse). In this worde he schewid hym mercifull
 5 to all that askyd comfort and mercy, and in that that he 3af
 so gret grace and comfort to so gret a mysdoer a3enst the law
 and for so schort askynge, a full hye ensampull he 3iue0 vs
 bodyly and gostly aftur oure power in will and dede to comfort
 oure nei3tbour withoute eny taryinge whan helpe or comfort is
 10 desirid by the vertu of pitee. The four0e word was schewynge
 vs p<e>nalite whan he seide: "Deus meus, Deus
 meus (My God, my God, why hast thou forsake me). In this
 worde he schewith wel that aftur the fle<sshly> nature of
 manhod the whiche he toke for man greuously he suffird peynes
 15 gretter than anno0ur man my3t suffur by nature, for he was
 more tendur than any othur man, and sensibull peynes he wolde
 suffur passynge greuously without any relese of payne or
 comfort to the body as longe as his body was passibull by his
 bodily nature. And 3it reson in him gruchyd not, but only the
 20 flessche gruchid for payne and therfor in a maner of
 compleynynge aftur the / flessche he seide: "My God, my God, why 30Ra
 hast thou forsake me?" Oure lady his modur to that scheo come
 to heuen my3t neuer for3ete thyse wordes. This worde also may
 be take to oure gret comfort in ano0er maner, ffor alle [] 0at

1 the'] B; om, T. 3 paradiso] paradiso B; peradiso T. This] That is to say
 this. 5 that²] om. 7 vs] vs all. 9 helpe or comfort] and comfortid. 10 word]
 in margin, hand B T. 11 vs] hes. penalite] penalite B; ponalite T. 12 meus]
 meus vt quid dereliquisti me that is to say. 13 schewith] shewyd. flesschly] B;
 fleissche T. of...by(1,15)] om. 16 othur] om. sensibull] sympyll. 18
 passibull] possybyll. 19 gruchyd] written over scraped out characters, hand B T.
 20 gruchid...payne] for payne grocchid. 21 my God] om. 22 to] tyll. come]
 came. 24 in...maner] om. alle] all B; alle all T.

1 he soffyrd for vs peynfully was releasid of peyne the whiche []
 deseruyth dedly [peyne]. And in that he was forsake at that
 tyme he schewid vs ensample of pacience mekely to suffur for a
 tyme paynes for oure synnes and thow it <seme> to vs that we
 5 ben forsake hit is but for a tyme and nought at all tymes. But
 oure payn paciently ysuffird schall ende with ioye and
 comforte. The fyfte worde was whan he seyde: "Scicio" (Y
 thirst). Oure Lord whan he swatte dropis of bloode he schewid
 gret desyre of mannes saluacyon by feruour of prayer, and that
 10 same desyre he expressyd aftur in the crosse whan he seyde: "Y
 thirst". This thirst was but hele of mannis soule pryncipaly,
 thow hit be so that he had in body thirste for peyne kyndely.
 And by that pryncipall thirst he gaf vs ensampull of gostly
 thirst to desyre him the which <firste> desirid vs and for to
 15 desyre hym that longith to perfeccion. The sixte worde was
 whan he seide: "Consummatum est" (Hit is
 endid). In this worde he schewith full perfeccion of obedyence
 for whan all thinge was fulfillid by hym that was profecyed of
 him, and perfy3tly parformyd / the will of the Fadur, than he 30Rb
 20 schewid that obedyence and seide to oure ensampul: "Hit is
 endid", <as> yf he had seide: "Now Y haue made an ende of my
 fadurs will in heuen. Hit is tyme to selde my spirit to my
 fadur for all is yparformyd that Y was sent for into this
 worlde", and all that was to oure techinge that we schulde

[he] above line, hand B, with omission mark in text T. was] precedes cancelled
 rese T. releasid] relese. whiche] wech (ch above line, with omission mark in
 text) B. 2 deseruyth] he deseruyth T; deserue B. peyne] om. T B. 4 tyme]
 precedes cancelled of T. thow] tho3t. seme] B; om. T 5 nought] not. oure] our
 (above line, with omission mark in text) B. 6 payn] above line, hand B, with
 omission mark in text T. 7 Scicio] Scicio that is. 8 swatte] lette. 9 of'] of
 of. 10 in] on. 11 this] above line, hand B, with omission mark in text T. 12
 thow] tho3t. 13 by that] above line, hand B, with omission mark in text T; by B.
 of] of a. 14 firste] B; thyrst T. 16 est] est that is to say. 17 schewith]
 shewyde. 18 was²] om. 19 and] om. parformyd] parformyng. 21 as] B; and T. 22
 Hit] om. 23 is] precedes cancelled is T. this] the. 24 all] om. oure] our all.

1 perfyttly obeye to his preceptis and to the techynge of holy
 fadurs of holy church, so that in the depertynge of owre
 soule fro the body with tristfull hope and sad feythe we now
 3eld oure spirit to hym that bought vs by that p<ar>fyt
 5 obedience. Than he bygan to languyssche as folke doith in her
 deyinge and to wexe all pale, now closynge his yen, now
 openynge his yen, and to caste downe his hede now on that on
 syde now on that oðer, and therwith all his body tremblynge
 and so alle his my3tes faylynge and his strengthis, and all
 10 his veynys <styl1 and voyde>. Than wepynge with a my3ty crye
 he addyd the seueþe worde and seide: "In manus
 tuas commendo spiritum meum"
 (Fadur, into thi hondis Y commende my spirit). Than he 3elde
 vp the spirit to his Fadur, paiynge the pryce of þe saluacion
 15 of mannis soule: bittur dethe, for that dethe was so harde
 that for the / passynge schedynge of blood his [] veynes
 were schronke vp and dried and for payne of deþe the synewis
 brast abou3t the hert, and with that he seid: "Fadur, into
 thin hondis Y comende my spirit". Magister
 20 *historiarum dicit demonem*
stetisse super brachium crucis
et conciderasse an Christus
aliquam maculam peccati
haberet.

30Va

1 techynge] chechyng. 2 the] *om.* 3 the] *our.* we] when we. 4 that²] *om.*
 parfytt] parfyte B; prdfyt T. 5 he] *above line, scribal, with omission mark in*
text T; om. B. to languyssche] þe anguysh. 6 closynge] tynyng. now²...yen]
 (now *above line, hand B, with half an omission mark in the text*) T; *om. B.* 7
 on'] *om.* 8 oðer] oder syde. and...tremblynge] *om.* 9 so] *om.* 10 styl1...voyde]
 B; toon and fete T. with] *and with.* 12 tuas] tuas *Domine.* meum] meum that ys.
 13 Than] *om.* 14 the'] his. of þe] *above line, hand B, with omission mark in*
text T; for B. 15 for...deþe (1,17)] *om.* 16 his] his his T. 19
 Magister...haberet (1,24)] *om.*

1 This he hong[led deyng on the crosse, as yf he had ben
 forsake of God and of all creaturis and as yf no man had take
 hede of him but his poer and wofull modur, blessid Mary, the
 whiche my3t in no maner wyse helpe him. Als ofte aftur in hure
 5 lyfe as oure lady thought in this voyce and in these wordis
 hit was als new to hure in mynde as yf scheo had hard hit that
 same tyme with hure erys. And so he bowid downe his hede vpon
 his breste toward his Fadur, gostly to teche vs that we at all
 tymes schulde recomende oure spirit, that is oure wille, oure
 10 worchyng, and the ende of alle oure werke to him that bought
 vs, that he teche vs and kepe vs that by his techinge and
 gouernynge and kepyng parfytly we may ouercome this worlde,
 the flessche, the fende, and him to loue in his lyf, to dey
 f<or> the worlde, that with hym we mow lyue as his dere bou3t
 15 children and that blessid herytage euer without ende, amen.
 Whan oure blessid lady perceyued that hir blessid sone Jhesu
 3elde vp / to his Fadur his spirit and deyed, sche fill downe 30Vb
 for sorowe to the erthe as dede for as the peynes and the
 passyons of hire blessid sone passyd without comparyson alle
 20 the peynes and the passyons of alle othur creaturis, so the
 compassyon and the hertly sorow that sche had for hym aftur
 his sorow passid all othur sorowis, so that sche my3t sey of
 herselfe that seid Noemi: "Ne uocetis me
 Neomi pulcra[m] sed uocate me

| This...him (1,4) in B this passage occurs after erys (1,7). he'] om. honged]
 hangid B; hongred T. 2 take hede] yeue tale. 5 voyce] wyse. in] on. 6 new]
 nye. hure] hur hert. yf] om. had] om. 7 he] om. 8 teche vs] be take. 10
 alle] om. bought] bro3t. 11 techinge and] getyng. 12 kepyng] beryng. 13
 the...and] and the devyll in. loue] lyue. his lyf] this lyve and. 14 for] B; fro
 T. 15 and] into. amen] om. 16 blessid] om. 18 dede] ded veyng to all the
 pepyll stondyng abowte that she had be ded. the²] om. the³] om. 19 alle] of.
 20 the²] om. 21 and] of and. 22 sorow] precedes cancelled 1 T. 23 that] the
 wordis that. 24 pulcra[m] pulcra T B. me] om.

1 Mara amara[m] quia ualde
 amaritudine repleuit me
 Dominus" (Calle me not fayre but bitter, for of
 bitterness and of sorow me hathe fulfilled almy3ti God). Now
 5 hath that lady Godis modur felid the prekynges swerde whereof
 Symeon made mencion in the day of <the> purificacyon. Now hath
 that lady receyued the byhete that Anna the prophetesse
 byhete vnto hire. Sent Ambrosye seithe the auctor of pyte
 hongynge on the crosse, by maner of testament he commendyd
 10 persecucion to his appostolis and pes to his disciplis. He
 comendyd his body to <the> Jewis and his spirit to his Fadur.
 He commendyd also Seynt Joone Euangeliste to the glorious
 virgyn his modur and to the thef that hanged on the ry3t sy<de>
 peradyse. He comendyd also helle to synners and to all tho that
 15 repentyd hem of hire synnes [hle commendid the merites of his
 Passyon. / We fynde in the Reuelacions of Seynt Birgitte that on 31Ra
 a tyme oure lady Godis modur aperid to her and seide: "In the
 dethe of my swete sone Jhesu all [] thinges were inquietyd and
 troublid and astonyd. Fyrst, the Godhede that 3af the sone to
 20 the dethe, and neuer was depertid fro him in his lyue nother in
 his dethe, in the oure of his dethe was troublid by a maner of
 compassyon, thou3 hit were so that the Godhede my3t suffur no
 sorowe ne payne, ffor the Godhede is vnpossibell and vndedly.

[Mara] maria, amaram hec est] amara T B. 3 Dominus] omnipotens. Calle me]
 That to sey clepe. but] lyttyll ne moche] but clepe ye me fro this tyme
 forthewarde. for] om. 5 felid] preuyd. prekynges] trenchande. 6 the] B; om. T.
 7 that lady] she. 8 byhete vnto] by that he byhet to. hire] hur her folowith the
 testament the whiche our lorde made yn the tyme of hes deth while he honged on the
 crosse. pyte] om. 9 the crosse] om. 11 the] B; om. T. his3] the. 13 the2]
 hes. syde] B; sy3t T. 14 comendyd] comcommendid. tho...commendid] repentaunte.
 15 he] be T; om. B. 16 passyon] passion that in the oure of Cristis deth all
 thyngys were trobelyd the godhed the manhed goddes moder angelis the elementes and
 fendis. 16 Reuelacions] reuelacion. Birgitte] Bryde. 17 to her] om. 18 swete]
 om. Jhesu] om. all] all B; all all T. 19 and astonyd] om. that] above line,
 hand B, with omission mark in text T. the] follows mark or smudge T. 20 was] om.
 21 dethe] above line, hand B, with omission mark in text T. was] he was. 22 thou3] tho3t.

1 The sone soffurd paynes bothe in his hert and in alle his
 bodili membris. His soule, whiche was vndedly, suffurd peynes
 whan hit passid out of the body. Angellis whan hei saw in
 erthe God suffur peynys in his manhode they were inquietyd and
 5 heuy, as yf a man saw his good frende suffur enythinge the
 whiche schulde turne hym to worschippe and glorye. [He] wolde
 make ioye of the worschip and the gret glorye that his frende
 schulde haue, but neuerthelatter for his peyne he wolde haue a
 maner of heuynesse. So angellis they hadd a maner of heuynesse
 10 for the peynys and the deth of my sone, though hit be so that
 they be inpassibell. But they made ioye of his gret and
 passinge glory that was for to come and of the profyte that
 schulde come by his Passion. Also in the dethe of my swete
 sone alle the elymentis were troublid and bothe the sonne and
 15 the mone loste her ly3t and her clere schynynge, the erthe
 quakyd, the stonys to- / clefe, and graues and beryels openyd in 31Rb
 the tyme of the de0e of my sone. Also all gentyles, whereso
 they were through all the worlde, were stroublid and astonyd
 in the tyme that my sone deyde, ffor ther com into ther hertis
 20 a maner prekyng of sorowe and heuynesse though they knew nat
 wheroff hit schulde be ne wherefor. Gentyles beth they that
 no0er be0 circumsysyd as be0 the Juwis, no0ur baptisid as be0
 the Crysten men. Also the turmentouris of my sone and they
 that crucifyed him were troublid in her hertis with heuynesse.
 25 But 0e trobull and heuynesse that they had turned hem to no

1 paynes] payne. his] om. 2whiche] 0e wiche. 3 hit] he. hei] 0ey. 4 peynys]
 payne. 6 He] om. 7 and] of. 10 and...deth] om. so] om. 12 profyte that]
 partite ioy 0at 0ey. 14 and'] om. 16 quakyd] tremlyd. toclefe] cleffe.
 openyd] *follows cancelled* and T. 17 the] hys. of...sone] om. 18 through]
 0o3th. stroublid] troblyd. and astonyd] om. 19 ther²] hur. 20 prekyng] of
 spricchyng. 21 Gentyles...men (1,23)] om. 25 0e] 0at.

1 mede. Fendis and wykid spirittis in the owir of the dethe of
 my sone were gadird and semelid togedur and by his dethe
 gretly astonyd and afrayid. They that were in limbo, the
 whiche was callid Abrahamis bosom, where alle the soulis that
 5 deyed byfore my sone fro the tyme of Adam ordeyned to be
 deliuered and come to the blesse by his Passion, were
 abidyng. These soulis yn the dethe of my sone were smete with
 gret trobull in heuynesse by wey off compasschyon in so moche
 that they had leuer euer haue be in helle than for to see
 10 suche a payne in hire lorde. I that was *and* am bothe virgyn and
 his modur and that in the tyme of his dethe stode with hym and
 was ther present with hym, what / peyne and what sorow Y suffird 31Va
 no tonge may telle, ne no man may consedur". Over this seith a
 worthy clerke thus: "Neuer sese we whyles that we be on lyue
 15 in couenabull tyme for to haue mynde in Crystis Passyon that
 we my3t throw hit be ruled in oure affeccion and strengthid in
 alle vertuys. Ther beþ foure affeccyons in a soule: ioye and
 sorow, hope and drede. Thyse foure may be fillid with lycour
 of Crystes bloode, ffor why the 3etyng out of Crystes bloode
 20 is to a soule matere of ioye, mater of sorow, mater of hope
 and mater of drede. Crystes blode is to a soule mater of
 endles ioye ffor why throw vertu of his blode we beþ asoylyd
 fro synne and fro peyne and fro all the fendis power. We beþ
 made fre through vertu of his blode, we beþe chose Godis sones

2 semelid] semblyd. 3 astonyd] stonyd. limbo the] *overwritten by hand C T.*
 the] *precedes cancelled* wil T; *om.* B. 4 callid] clepyd. bosom] *bosome (o' above*
line) B. 6 the] *has.* 7 dethe...sone] tyme of my sonis deth. 8 in] *and.*
 by...compasschyon] *om.* 9 euer haue] *om.* 10 I] *precedes cancelled* an T. *and an]*
above line, hand B, with omission mark in text T. virgyn] *mayde.* 11 in] *then on.*
 12 present...hym] by hym present. 13 consedur] *considre herto lastythe the*
reuelacion, this] thus. 14 thus] *om.* sese] *the lesse.* whyles] *while.*
 that...lyue] we leue. 15 couenabull] *conable.* in] *on.* 16 be] *above line,*
scribal T. in] *follows cancelled* hit T. foure] *om.* 18 may] *follows cancelled*
 beþ T. *with] with the.* 19 out] *om.* 20 matere] *om.* ioye] *ioy and.* 21 and]
above line, scribal, with omission mark in text T. 22 his] *this.* 24 his] *this.*
 we beþe] *be we.*

1 yspousid to Cryst in gostly matermonye, through the whiche
 blode also grace is grauntid, heuen is openyd, through the
 whiche blode ioye and blesse schall be 3iue to vs without
 ende. Thou Cristen soule, for3ete all veyn ioye and fede thy
 5 thought with mater of this ioye. Smyte out of thy hert all
 fless<h>ly comfort that turni0e to synne / and all ydell praysynge 3iVb
 of men and sey with Seynt Poule thus: "Forbed be to me all
 ydel ioye, but only in the blode of Jhesu Cryst. Also the
 affeccion of sorow 0u may fylle with the Passyon of Cryst,
 10 where schalt thou fynde more mater of trew sorow than in the
 Passyon of oure Lord? So0ly nowhere. And specyally we schuld
 be sory in this poynte that oure synne only was cause of all
 his sorow. Also thu may fylle thin affeccyon of hope in
 Crystis Passyon and not ellis. How schuldist thou, wrechid
 15 caytyfe stynkyng full of corrupcion and of synne, durst lyfte
 vp thyn hede or thyn yen to heuenwarde, or hope for to haue
 for3euenesse of synne or to come to eny part of endles ioye,
 but onlyche through the merytes of his Passion and through
 vertu of Crystes blode. Nay, hit may nat be for why yf thou
 20 put thy truste and thy deseruynges in thi gret workes and hast
 no dou3t of this as though hit nedede not to the 0u ert in few
 wordes foule bygyled. Therfor make 0i grounde of thyn hert in
 Crystes Passyon and sett it in his blode. But than schalt thou
 bylde in this grounde als many good werkys as thou may, and

1 yspousid] dispousyd, the] om, 2 heuen] hyn, through...blode] om, 5 thy] follows cancelled th T; 0e B, 6 flesschly] flesschly B; flesschly T, comfort] overwritten by hand C T, turni0e] overwritten by hand C T, ydell] vayne, 7 thus] this, 8 ydell] maner of, 9 0u] 0at, 11 Lord] above line, hand B, with omission mark in text T, and...sory] in margin, hand B, with omission mark in text T, schuld] shall, 12 cause] chesen, 14 and] precedes omission mark and two or three illegible characters in hand B above line T, wrechid] wrecch, 15 and] om, 16 vp] om, hede or thyn] om, for] om, 17 to] om, 18 the] om, his] this, 20 and'] yn, deseruynges] deseertes and, 21 dou3t] denay, nedede] nedyth, not] no3t, in few wordes] falle and, 22 0i] 0e, 24 in] on,

1 make thyn hope steffe and stronge, ffor why triste in Crystis
Passyon with wekydnesse of lyfe suffisiðe nou3t, for that hope
 is / fals. And trist on owre owne werkes without that othur is 32Ra
presumpcion. Moreouer thou may fyle thyn affeccyon of drede
 5 with mynde of his Passyon. Syððe hit is so that Cryste God and
 man, in wham my3t no synne be, was so pyned for owre
 tresspassis, how moche more we schulde drede to be pynneschid
 for our synnes that mow nat lyue without synne. This drede is
 good so hit be mellyd with hope that it caste vs nought into
 10 dispeyre./for mochelnesse or foulnesse or multitude of synne / <Who may
 whan he seyðe Crystis blode schadde for hym in the crosse. No
 man dare be in dispeyre but he that wol nat aske mercy and
 forsake synne. Sette in the si3t of thy soule the lyf of
 Cryst, his Passyon, his deðe, and make hit thy ruler and thyn
 15 ensampul for to lyue by, and conforme the to be lyke him and
 to his Passyon through wilfull sofferynge of all maner disease
 and in that be thin comforte and thy solace that thou may
 eny<thyng> suffur for his loue. Thou may neuer plesse hym
 bettir than yf thou wolt be crucifyed with hym, not bodely but
 20 gostly. Take hede how Cryst in his / [] Passyon slew all maner 32Rb
 of synne. He slew pryde and vnbuxumesse through his
 wondurfull mekenesse, and through his obedyence, ffor more
 my3t he not meke himselfe than to the moste scharp and
 schamefull dethe. He slew wrethe and envye θrou3 his

2 nou3t] not. 3 on] yn. ownel above line, hand B, with omission mark in text T.
 without] (out above line, hand B, with omission mark in text) T. 4 may] follows
 cancelled fele T; om. B. 5 his] θis. 7 tresspassis] trespas. we schulde] wuld
 wee. 8 our] our owne. 9 be] above line, hand C, with omission mark in text T.
 mellyd] medelyd. 10 Who may dyspayre/. foulnesse] vnclenes. or] 11 B; om. T.
 of any. 11 seyðe] precedes cancelled that T. schadde for] spilte. in] ymo.
 12 dare be in] θer. aske... and] om. 13 Sette] How we shulde folow Cristis lyue
 and make hit oure ensample sett. 14 Cryst his] cristes. ruler] rule. 15
 ensampul] sampler. conforme] comferne. 16 through] follows cancelled s T.
 diseas] follows cancelled diese T. 17 be thin] by the. may] my3t. 18 enythyng]
 anythyng B; eny T. 20 his] hes B; his in his T. 23 he not] not he. and
 schamefull] shynfull. 24 dethe] deðe also. wrethe] yr.

1 ouerpassynge pacience and his benigne mekenesse. He bracke
 neuer out in eny tokne of vnpacyence, but prayed for his
 enemyes ffor why pees was full in his hert. Also through his
nakednesse he slow couetyse. Throw bitternesse of galle and of
 5 alle felabull peyne he ouercom gloteny and lechery, and
 through brennyng desyre that he hadde to fulfille his fadurs
 will by his Passyon he slew slewth and ydelnesse. Ry3t so be
 thou besy for to ouercome in the all styrynges of synne throw
 vertu of his mekenesse. Byholde euer his mekenesse and thou
 10 schalt breke downe thy pryde, and make the somewhat meke.
Couety to be defoulyd and dispysid, scornyd, refylid, blamyd,
and repreuyd of all men in all that thou doist, and that men
 sett no more pryse by the ~~ne~~ no more deynty haue of the than
 men dide by Cryst in the tyme of Crystis passyon. This schalt
 15 thou couety euer / as for thyselfe, thou alle hit falle nat so. 32Va
And suffur this mekely, softly and gladly, without grutchyng
or excusynge, pleyynyng or mysseyinge, and be glad that alle
 men holde the but a wrecche, vylest of alle othur, as thou
 ert. And yf thou do thus than art thou crucifyed with Cryst and
 20 lyke to hym. And yf thou be poer in hert and couety nou3t of
 worldly good ouer thy nede, yf thou kitte away fro the alle
 outrages and vnordinat lykyngus and euer reyse vp thyn hert to
 Cryst ~~f<ro>~~ fallynge downe into lykyngges of bodyly wittis,
 and yf thou hungur that thou may eny scharpnesse suffur or

1 mekenesse] myldenys, bracke] brast, 2 neuer out] out neuer, 4 Throw] *om.* 8
 the] *om.* all] all the, 10 schalt] shalt nedelyng, thy] the, 11 Couety]
 couetyse, dispysid scornyd] dispised *and* cornyd, 13 no] *om.* 14 by Cryst] *in*
margin, hand B T; of crist B, in the] *on.* Crystis] *hes.* 15 couety] couyt, 16
 suffur] suffer all, softly] *om.* 17 or'] *om.* glad] fayne, alle] *om.* 20 to]
follows cancelled to hym T, couety] couyte, 21 yf] and yf, fro the] *above line,*
hand B, with omission mark in text T; fro the flessh B, 22 and] *follows cancelled*
 fro the alle T, reyse vp] lyft, to] vp to, 23 fro] fro B; for T, lykyngges]
 lykyng, of] of the, 24 yf] *om.* may] my3t, suffur...bitturnesse] or bitternys
 suffer,

1 bitturnesse for him, and yf thou be euer redy and quycke in
thy thought of thy hert for to hate and distroye al maner of
 synne in the and in all thyn euencrysten, than art thou somewhat
 conformed to Crystis passyon. And yf thou may nat ay mylt in
 5 deuocyon ne fele bittur compassyon in byholdynge of his
 Passyon, despeyre not therfor, ffor hit is nat nedfull, ffor
 hit is a speciall y^efte of grace. But be lyke to hym this.
 Sett thy feyth and thy triste with brennyng desyre fully in
 hym and through his myght and his loue, through his mekenesse
 10 and his Passyon, sle in thyselfe als moche as thou may alle
 sterynges of synne in worde, in werke, in dede and thou3t and
 though thou may not ay haue deuocyon, ne myltyng of teris
 whan thou / woldist, ne fele swetnesse ne comfort suche as thou 32Vb
 desyryst, be not ouercaste in heynesse, but [] bere hit esely
 15 without vntruste as Cryst sofryd in the crosse a maner of
 forsakyng of his fadur whan he seid thus: "My God, my God,
 why hast thou forsake me?" And yf thou do thus than folowist thou
 welle Crystis leuyng and his Passion and so somewhat art thou
 lyke hym. Of the openyng of Cristes
 20 side. Aftur the dethe of oure blessid Lord Jhesu alle the
 pepull wente her way. But oure lady his blessid modur abode
 styll byside the crosse with Seynt Joone and Maudleyn and the
 twey susturs of oure lady, sittynge and byholdynge Cryste
 hongynge on the crosse bytween twey theuis so turmentid and

2 thy'] *om.* 4 conformed] *conformyde B; confermyd T.* ay] *euer.* 5 bittur] *badly*
smudged T. 6 hit] *that.* 7 yefte] *yft B; yfte T.* be] *he.* to hym] *om.* this]
 thus. 10 als] *also.* 11 in dede and] *and in.* 12 may...haue] *haue euer.* 13
 fele] *fleye.* 14 desyryst] *entyst.* but] *but B; but not T.* 15 in] *on.* 16
 My...thus (1,17)] *om.* 18 Crystis leuyng] *the levynge of Criste.* and] *above line*
in hand B, over cancelled in T. art thou] *thou arte.* 19 Of] *om.* 21 blessid] *dere.*
 24 and] *om.*

1 nakyd and dede and as forsake of all men. In this while many
 armyd men come fro the citee toward hem that were sent to
 breke the thyres of the theuis and to sle hem, and also to take
 hem downe and berye hem that in the solemne day of <the>
 5 Sabath, that schulde be the nexte morowe aftur, hure bodyes
 schulde nat honge on the crosse. Than our lady Godis modur
 with her company rose and byhelde and saw hem come, but sche
 wist nat what hit mente. Than renewid her sorow and her drede
 encresyd and [she] wiste nat what for to do. Than sche seyde:
 10 "A my dere sone, why cometh thyse folke a3en? What wolde they
 / more do to the my swete sone? Have they no slayne the? I went 33Ra
 they wolde have no more to don to the my dere chylde but now,
 as me thinkith, notwithstondynge thy dethe 3it they pursew
 the. My swete sone, what schall Y do? I may nat defende the ne
 15 fro thi dethe. Y my3t not defende the but Y schall stonde
 faste by the crosse at thy blessid fete. Y besече thi fadur
 to make hem wellwillid to the my dere sone, and Y schall do
 that Y may". Than they 3ede alle fyve full sore wepyng and
 stode byfore the crosse at Crystis fete. Whan the Juwis come
 20 nere and perceyued that the theuis were alyue they breke her
 thyres and slew hem and therto toke hem downe and caste hem on
 a dyche and turned a3en toward Cryst. Than the blessid modur
 of Cryste, dredinge that they wolde do the same to herre sone,
 with an inwarde hertly sorow mekely sche fylle on knees and

1 and²] *om.* 2 come] came. 3 and²] *om.* 4 in] on. the] B; *om.* T. 5 be] be on.
 6 schulde] abode. honge] hongyng. 8 what] *above line, hand B, with omission*
mark in text T. 9 she] *om.* B T. for] *om.* 11 more do] do more. to] (*precedes*
cancelled d) B. no] nott. went] wene. 12 wolde haue] wull. to don] do.
 chylde] son. 13 thy dethe] (y dethe *hand B (y over earlier e, dethe half in r.h.*
margin)) T; y doo *and B.* 3it] yett thi deth. 14 ne fro] for. 15 but] but but.
 18 3ede] yede forthe. full] *om.* 19 Whan] and when. 20 nere] nye. alyue] on
 lyve. 22 Cryst] Criste ayen. blessid] *om.* 23 Cryste] Criste Jhesu. 24
 nekely...fylle] she fell nekely downe.

1 caste her armyes abrode and with a wepyng chere and an hors
 voys sche cryed to hem and seide: "Dere sires, I pray for the
 loue of God, maker of heuen and erthe and alle thinge, that 3e
 vexe me na more in my swete sone. Y am his modur most wofull
 5 of alle modurs and 3e wote wele that Y neuer offendid you ne
 dide 3ou wronge and yf my sone were feyne contraryous vn / to
 you 3e haue slayne him and Y for3iue al the iniurie and the
 offence and the dethe of my sone so that 3e breke not his
 bonys, that Y may doo hym hole to berye. What schal hit avayle
 10 to breke his thyes, 3e see wele that he is dede and hit is a
 longe houre agoo syn he dyed". Joon and Mawdleyne and the
 susturs of oure Lordis modur were knelynge with her and they
 alle bitturly wepte. Whan the Juwis come to Cryst, bycause
 they founde hym dede they breke nat his thyes. But a kny3t
 15 amonges hem that hete Longius - a proude man and a wykid at
 that tyme, but aftur he was conuertid he was an holy martur -
 not takynge hede to the wepyngus ne the prayours of that holy
 companye but dispytusly with a scharpe spere openyd the syde
 of oure blessid Lord Jhesu and made a gret wounde and clefe
 20 his hert, out of the whyche wounde ranne bothe blode and
 water. And as we rede, this kny3t was allmoste blynde and hit
 happynyd to him to touche his yen with the blode of Cryste,
 and he my3te see afturward wele ynow. Than Godis modur as
 halfe dede fel into the armyes of Mawdleyne and as her sones

33Rb

1 and²] follows cancelled h T. 2 voys] wayce. 1 pray] above line, hand B, with
 omission mark in text T; y pray you B. 3 heuen] above line, hand B, with
 omission mark in text T. and²] and off. 4 most] om. 6 3ou] no. wronge]
 wronges. feyne] sayde. vnto] to. 7 Y] om. all you all. 8 offence] offences.
 and] of. 9 berye] be buried. 11 agoo] goon. he] that he. 13 come] om. 15
 hete] hi3t. 16 he²] and he. 17 wepyngus] wepyng. ne] ne to. 18 dispytusly]
 dispitfully. 21 this] the. allmoste] well ny3h. 22 to'] om. 23 afturward]
 after that. 24 into] downe on.

1 hert was cloue with <0e> spere so her hert was smete through
 and cloue with the swerde of compassyon. Seynt / Joon for that 33Va
 gret sorowe toke hert to hym and strengthid him and aroos
 a3enst the Juwis and seid: "3e cursid men. Why do 3e 0us? Why
 5 woll 3e sle his modur here with sorow of hert? Go0e hennis,
 for we woll berye hym". Than as God wolde they wente thence.
 Whan oure lady was wakyd and akeueryd of her sownynge scheo
 askyd how it was of hure swete sone Jhesu and they seyde that
 nothinge was don to him aftur more than scheo saw. This
 10 openynge of Crystis syde was don withynne a whyle aftur none.
 Aftur this oure Lordis modur with hure holy felowschip sett
 her doune by the crosse of hure sone and wist not in 0is case
 what was for to do. They my3t <not> take doune the body of
 Jhesu to birye ffor they had no sufficient strengthe 0erto, ne
 15 insturmentis wherewith to take hym downe. To leue oure Lord in
 that ply3t and go thens that durst thei nou3t and bycause that
 hit drew fast towarde the ny3t, and the day wexid colde and
 frese fast, ther myght thei not longe abyde. Thus thei sett
 togedur in full gret perplexite. The numbur of all his woundis
 20 that oure Lorde suffyrd in all hys body is fyue thousand foure
 hondurd thre score and fyftene. Of the takynge
 adoune of Jhesu Criste fro the
 crosse and of his sepulture. / In 33Vb
 this menetyme as thei satt in this perplexite and in this

1 0e] B; om, T. 3 toke] to. strengthid him] strength. aroos] rose. 4 a3enst]
 ayen. 5 here] om. 6 for] om. thence] (ce hand C) T; 0en B. 7 wakyd] wakyng.
 akeueryd] keveryng. 8 of] with. swete...Jhesu] sonne. 9 This] Then 0e. 13
 not] B; om T. 14 had] above line, hand B, with omission mark in text T. no]
 no0er. 16 thens] 0en. thei] om. nou3t] nott. 17 fast] above line, hand B.
 with omission mark in text T. wexid] wex. 18 not] no3t. 19 his] 0e. 20
 in...is] above line, hand B, with omission mark in text T; all om. B. fyue]
 follows cancelled his T. 22 Jhesu Criste] oure lorde. 24 this²] 0is gret.

1 heuynesse they saw mo folke come forth by the wey toward hem.
 Thes were Joseph and Nichodemus and oður men with hem, the
 whiche brou3t insturmentis to take doune oure Lorde with fro
 the crosse and they had with hem aboute an hondurd pounde
 5 wey3t of mirre and aloes to berye oure Lorde with. Than oure
 lady and they alle rose vp with gret drede. Seynt Joon as he
 byhelde seid that he was ware of Joseph and Nichodemus amonge
 that meny θat were comynge. Than oure lady wexe glad and
 stronge and sayd: "Blessid be God that sendiθe vs helpe in
 10 nede and hath mynde on vs and forsakiθe vs nou3te. Than sche
 seid to Seynt Joone: "Jon, sone, go a3enst hem and mete hem
 for thei come to helpe vs". And so he dide. But when they
 mette togedur, for the gret compassyon of Crystis dethe and
 for the gret abundaunce of sorow and of wepynge hit was <long>
 15 ar <any> of hem myght speke to othur. Than Joseph askid of Jon
 who was with oure lady and how it was with alle the othur
 disciplis. Than Jon tolde him who was with oure lady, but of
 the disciplis he seid he knew nat ffor θer come none of hem
 thedur that day. He askyd also what was don with oure Lorde
 20 and Jon tolde him all that was don. Whan thei come nye <θe>
 place, with wepynge they knelid and worschipp<id> oure / Lorde 34Ra
 on the crosse. Whan they ryse vp a3en oure lady and hure
 felowschip reuerently reseuyed hem and welcomyd hem. Ther made
 θei salutacyon eyr to oður with delfull wepynge and stode

1 forthel om. 4 an] precedes cancelled d T. 5 and] and of. 6 Joon] in margin,
 hand B T. he] above line, hand B, with omission mark in text T. 8 meny θat]
 above line, hand B, with omission mark in text T; mayny θat B. wexe] wext. 10
 on] yn. 11 Jon] om. and mete hem] above line, hand B, with omission mark in
 text T. 13 togedur] om. of] of of. 14 long] B; om. T. 15 any] B; om. T. of
 hem] om. 19 thedur] om. 20 θe] B; om. T. 21 knelid] kel knelyd. worschippid]
 wurshipid B; worschipp T. 23 made...tol] they salutid echon. θei] in margin,
 hand B T.

1 togedur spekyng of oure Lordus dethe, and mornyd for him in
 the space of a longe howr. Att the last oure lady seide: "O my
 good derward Joseph, ful wele dide 3e that 3e hadde mynde on
 your maister and my swete sone, for he louyd you wel moche and
 5 Y do you well to wyte that in your comyng I was ful glad,
 ffor we wiste nere what we schulde doo. God quy3t it you".
 Than seide Joseph and Nichodemus: "Lady, we ben ful woo and
 full sory for that is don, and fayne we wolde haue holpe your
 dere sone and ovr worthy maistur yf we had my3t. Neuerthelees
 10 the lytell seruycz that we can doo with full good wille
 schulle we leue oure Lord and our maister". Than they rose and
 made hem redy to take him downe. Thei sett twey laddris to the
 crosse that on to th<e> ry3t syde and 0at o0ur to the lefte
 syde. Joseph went to the ladder that stooode on the ry3t syde
 15 and dide that he cou0e to draw out the nayle of the ry3t honde
 of our Lorde Jhesu. But that my3t not be don li3tly ffor the
 nayle was gret and longe and ydreue depe into the tre, so that
 wi0eout gret blenschyng of that swete honde of oure Lord hit
 was nat / lyke to be don. Whan the nayle was draw out Seynt Joon 34Rb
 20 preuilly made a tokne to Joseph to take him the nayle so that
 oure lady schulde nat see hit, and so he dide. Than Nichodemus
 drew out the nayle of the lefte honde and preuely toke it to
 Seynt Joon also. Aftur this Nichodemus went doune on the
 laddur til he come to Crystes fete, and Joseph susteyned the

1 in] *om*, 2 last] *above line, scribal, with omission mark in text T*,

0...Joseph] *om*, 3 on] *yn*, 4 wel] *full*, 5 you] *om*, nere] *neuer*, 7 lady] *lad*,

8 that] *0at 0at*, 9 dere] *om*, 10 the] *0is*, seruycz] *seruyce*, that...doo] *om*,

12 hem] *0en*, take] *in margin, written over by hand C T*, 13 to] *in*, the] *the B*;

th T, 14 syde'] *om*, to] *vp on*, the'] *precedes cancelled to the T*, 15 nayle]

naylis, 18 blenschyng] *hurtyng*, that] *0e*.

1 cors of Cryst, holdynge hit in his armis. Than the ry3t honde
 of oure Lorde hynge adowne. Oure lady his dere modur
 reuerently sche toke hit and byhelde hit and leyde hit to her
 vysage and kissid hit with wepyng teris and with sore
 5 snobbyngges and sad si3hynges. Whan the nayle of the feete was
 draw out Joseph come doune a lytell lower on the laddur and
 alle they toke the blessid body of oure Lorde <of> Josep<h>
 and leyde hit vpon the erthe. Oure lady toke his hede and his
 schuldurs and leyd in hire lappe, Magdleyne helde her at his
 10 fete where sche founde som tyme so gret grace and mercy, and
 all the othur stooode and knelyd aboute byholdynge hym with
 full gret compassion, ffor his blessid body was so ywoundid
 and his fleissche so wondurly yrent and raschid that for
 wannesse and blewnes of colour and for thyknes of cloddid
 15 bloode vpon the woundis that fayrest body that euer <was> / and 34Va
 the clenest of skyn, was chaungid into the lykenes of a
 lepour. His yen were opyn and full of blood, his mowthe was
 opyn also <and> was colde as snow. The here of his hede and of
 his berde in diuers pertyes was clonge togedur lyke
 20 whippecorde of the stremis of the bloode the which ran downe
 and in the remynge downe wexid thike and harde. His face was
 schronke, his hondes they wolde haue leyde on his brestis in
 the crosse wyse, but his armys were so steffe that his hondis
 my3t be leyd no heyer than his nauell. Oure lady layd the hede

1 cors] crosse, hit] *om.*, honde] syde, 2 hynge] hangyng, adowne] downe, 3
 hit²] hit with wepyng ters, to] *om.*, 4 with] *om.*, 7 the] *that*, of] B; at T,
 Joseph] B; iosep T, 8 vpon] on, 9 in] on, 11 the] *om.*, 13 wondurly]
 wuderfully, 14 cloddid] clowdryd, 15 was] B; *om.*, T, 16 the clenest] clennys,
 was] was so, 18 and] B; in T, 20 the²] *om.*, 21 the] *om.*, wexid] wexid colde,
 harde] harde for congelyng, 22 his'...but] *om.*, 23 steffe] styffe in the ioyntys,
 24 be...heyer] no hyer be layde, than] *then* to, layd] *above line, scribal, with*
omission mark in text T; had B.

1 of hire dere sone in her lappe and dressid hit and wipid his
 woundis with a clene clothe and his mowthe and his yen. Than
 sche leyde hure face to his face and kissid his yen and his
 swete mouthe and therto closid his yen hireselfe, for in his
 5 deyinge they were opyn. Mawdleyne dressid his fete where sche
 had somtyme founde mercy and grace. And the [] fete that sche
 waschid somtyme with teris off contricion and compuccion moche
 more plentyuously sche wessche hem than with the wepyng teris
of compassyon. Sche byhelde his fete how they wer ywoundid and
 10 smyte through all bloody and ydried, and furthermore sche
 byhelde all the body of hir lord and / [] hire mastur, how hit 34Vb
 was turmentyd, woundid and dede and therto as of all folke
 dispisid and sett at nou3t. And in this byholdynge vnnethe
 my3t her hert abyde in her bodye for wo, for as oure Lorde
 15 witnessith of her: *Dilexit multum*, that is to
 sey sche louyd moche, and therfor sche wepte moche. Ouer this
 sche was passyngli sory for sche my3t not do to hym as sche
 wolde, for sche wolde haue wassche all his body and annoyntyd
 hit and fayre and honestly haue wounde hym, but sche had noður
 20 tyme ne stede. Sche my3t do no more ne noon oður wyse than
 sche dide, ffor sche dide all that sche my3t. Neuertheles
 scheo wissche his fete with her teris and deuoutly dreyed hem
 with a clothe and than swetly sche halsid hem and kissid hem.
 Mawdleyne with her gret wepyng so abundantly wysche not Cryst

2 Than...yen] *om.* 5 sche...somyne] *sometyme she had.* 6 mercy...and] *grace and*
mercy. the] *the I T; 0o B.* fete] *follows cancelled that T.* 6 sche...somyne]
sometyme she wysse. 7 with] *with the.* 8 wessche] *whiche.* 9 his...through] *om.*
 10 all] *all the body.* and'] *and all.* 11 and] *B; and and T.* 12 all] *above line,*
hand B, with omission mark in text T. 13 at] *above line, scribal, with omission*
mark in text T. 14 my3t] *this my3t.* hert] *om.* for²] *above line, hand B, with*
omission mark in text T. 15 to sey] *om.* 16 this] *this also.* 17 for] *for that.*
to hym] om. 18 wolde'] *wulde to hym ne that that was semyng to be do to hym.*
haue] hire. annoyntyd] *anoynte.* 19 noður] *ne.* 24 wysche...*(p. 130 l. 1)*
habundantly] in margin, hand B, with omission mark in text T.

1 fete, bot our lady his moder more habundantly with wepyng of
 her yen wyssche his swet face. Than seid Joseph full goodly to
 oure lady: "O Marie and modur of Jhesu, Godis sone of heuen, o
 modur and mayde and woman without pere, abyde a
 5 lytell whyle and leue thy wepyng and thy sorow. Take hede
 that thou ert blessid amonge all wy~~m~~men and byliue withoute
 eny doute that thi sone Jhesu woll ryse / fro the dethe
 to the lyf in schort tyme and therfor, worthi lady, late vs
 now in the menetyme wor~~th~~ily birie his body, ffor tomorue
 10 schall be haly day and than may not we worche". Whan Joseph
 <had> seid thes wordus sche was somewhat comfortid but 3it sche
 seid: "O, thou clene flessche forso~~the~~ thou ert fleissche bothe
 holi and clene fro all maner of synne and 3it in this gret
 persecucion thi fadur wolde not helpe the nor Y myght not
 15 helpe the and also thou forsake thyselfe for the gret loue
 that thou haddist to the redempcion of mankynde. Hard <and>
 peyne<full>, <and> wondur passyngly dere was this redem~~p~~cion".
 With thes wordes sche fylle downe vpon the body of herr swete
 sone Jhesu wepyng bitturly and cryinge sore. Than sche kissid
 20 the woundes of his hede and of his hondes and of his fete, and
 sche kissid the wounde of his syde and than sche clippid all
 the body in hire armis and kissid hym and seid: "O my swete
 sone Jhesu, Y th<y> wrecchid modur wende neuer to haue seyne
 this day of the ne thes sorowes that Y haue suffird for the

35Ra

1 bot] Butt that, with] withe ~~the~~, 2 swet] *om*, 4 and'] *om*, 5 thy'] thy wel, 6
 and] *follows cancelled alle T*, byliue] bylyve *and*, 7 the] *om*, 8 the] *om*, 10
 may not wel we mow nott, 11 had] B; and T, 12 forso~~the~~] (*so~~the~~ above line, hand*
B, with omission mark in text) T, 14 wolde] will will, nor] noder, 15 forsake]
 forsoke, 16 redem~~p~~cion] dampnacion, and] *and*B; in T, 17 peynefull] paynefull
 B; peyne T, 17 and] *and*B; in T, 21 sche'] *om*, wounde] wondis, sche²] *om*, 22
 hym] hit, 23 Jhesu] *in margin, hand B T*, thy] ~~th~~y B; the T, 24 thes] thy.

1 but moche more Y beleued to haue had a singuler ioye of the
 and neuer for to haue ben pertid fro the. With this sche bonde
 his hede in a sudary and whyle sche dide that Josep<h> with
 his felowschip hyed faste to wynde hire sone Jhesu in a fayre
 5 lynnen clothe the whiche oure / lady wrou3t and made hit with her 35Rb
 owne hondis. Sche fyll downe to the woundes that were bounde
 and vnbounde hem a3en, and than was sche smyte with a new
 sorow so that sche my3t nat suffur hem to wynde him in longe
 tyme. Seynt Joon saw that the day and the tyme passid faste.
 10 He seid to oure lady Godis modur: "Ladi lete vs assent to
 Josep<h> and Nichodemus and suffur hem to bery <θe> cors of
 oure Lord youre sone ffor through oure longe taryinge they mow
 happe be <lygh[t]>ly dise<u>id of the Juwis by puttynge vpon
 hem som fals crime or sclaundur". Aftur this wordus oure lady
 15 with gret peyne suffird hem to wynde vp the blessid cors of
 her dere sone, but oure lady wolde nat suffur hem to sew the
 clothe that hire sone was wounde ynne, ffor sche wiste well
 that he schulde not rote in erθe ne the clothe that he was
 wrappid ynne, and though our lady made heuynesse and sorow
 20 vnspekabull for oure Lorde her dere sone, neuerthelatter for
 sche wiste wele that he was passid all his peynes and that he
 schuld neuer dey more but that he schuld ryse the third day
 with his Godhede and his manhede and leue euer without ende in
 euerlastyng ioye, sche bare herr sorow more esyli. And whan

2 pertid] departyd. sche] she lappyd hys hedde and. bonde] precedes cancelled
 his T. 3 his hede] hit. sudary] (one erased character between u and d) T.
 Joseph] B; iosep T. 4 faste] swyθe. in] om. 5 the] om. hit] om. with] above
 line, scribal, with omission mark in text T. 7 and] precedes cancelled and T.
 10 assent] condisceude. 11 Joseph] B; iosep T. to] om. θe] B; om. T. cors]
 crosse. 12 Lord] above line, scribal, with omission mark in text T. oure²] hur.
 13 be] to be. lyghtly] lyghly B; hyly T. diseuid] dysseuyd B; disesid T. by]
 θrow. 14] or] of. 18 not] above line, hand B, with omission mark in text T.
 erθe] deth. 19 wrappid ynne] lappyd yng. 21 was] om. 23 euer...ende] after
 endelysely.

1 / they had wounde him entierly sche blessid hym and than all
 they fyll downe on kneis and worschipid hym a<n>d kyssid his
 fete and bare him to his monument. Oure lady helde and bare
 his hede and Mawdlen his fete, and the othur in the myddest
 5 bare vp his body. Bytwixte the place where he was crucifyed
 and his graue was the space of a stonis caste. When they come
 to his sepulcre they wolde anone haue beryid hym and oure lady
 in no maner wyse my3t suffur hit, but mekely sche prayed hem
 in this maner and seid: "O 3e nobull men and wymmen and holy,
 10 bery nat my sone Jhesu 3it, but suffir0e me to haue him 3it a
 lytell whyle in myn armis that Y may kisse hym". And whan they
 saw the gret sorow that sche was ynne they all made gret
 lamentacion and abode a lytell whyle. So at the laste they
 wold nede burye him, than cryed oure lady and seid: "Berye me
 15 with him for Y may nat liue without hym". Than reuerently they
 beryed him knelynge with gret wepyngges and si3hynges and sad
 sobbyngges, and whan he was beryed ofte oure lady blessid hym
 and fyll vpon hym and clippid hym in hire armys. But they
 lyftid hire vp, reuerently depertid hire fro hir sone, and
 20 sett a gret stone at the dorre of the monumente. Whan he was
 yberyed oure lady his modur stode without the dorre of the
 monument, wepynge and cryinge and fulfyllid with al maner of
 sorowe and seid thes wordes: "O thou angell Gabriell, thou
 seidist to me: hayle Marye full of grace. Byholde now that Y

1 hym] hym and crossyd hym. all] om. 2 worschipid] wurshipp. hym] above line,
 hand B, with omission mark in text T. and] and B; ad T. his] hym his. 5 his]
 precedes cancelled fete T. the place] om. 6 and] above line, hand B, with
 omission mark in text T. his] follows cancelled in T. his] 0e. come] came. 8
 maner] om. hit] 0at. 9 men] above line, hand B, with omission mark in text T.
 and'] and also ye nobyll. 12 they] om. 13 they] 0e. 15 for...hym] om.
 reuerently] reuerent. 16 and] inserted later T. 18 and...hym] om. hym] above
 line, scribal, with omission mark in text T. they] 0e. 19 lyftid] lyfte. vp]
 vp and. hir] hur swete. 20 he] follows cancelled s T. was] wa. 21
 dorre...monument] tombe. 23 thes] thes maner.

1 am ful of sorowe. Thow seidist also to me: oure Lorde is with
 the and byholde now my Lorde and my sone how he is put away
 fro me that Y may nat se hym. Furthermore thou seidist to me:
 blessid be thou amonge alle wymmen and byholde now how aboue
 5 alle wymmen Y am turmentyd with sorow and hold most cursyd,
 and at the last thou seidist to me: blessyd be the fruyte of
 thy wombe, and byholde now my sonne that is <the> fruyte of my
 wombe, he is here wekydly yslayne and now liggeth here in this
 graue full of woundus". Whan sche had sayd these wordes sche
 10 fyl downe for sorowe into the grounde. And than Joon that was
 chargid of Cryste hongynge on the cros to be her sone saw hir
 thus sory and toke hire vp in his armys and for febylnesse of
 body sche my3t not stonde. Aftur that Joseph <had> beryed our
 Lorde and schuld turne hoom a3een into the / citee he seid to 36Ra
 15 oure lady Godis modur: "My lady I pray you for the loue of God
 and for the loue of your sone and my maistur that 3e turne
 hoom to my hous and abydith with me, for I wote well 3e haue
 no hous of your owne". On the same manere sayde Nichodemus.
 Than sche mekely enclined and thankid hem and seid that sche
 20 was comittid to the gouernaunce off Seynt Joon. Than thei
 prayed Seynt Joon for our lady and he seid that he wolde lede
 her to Mounte Syon to the place where hys mayster sopid the
 euen byfore with his disciplis. Than Joseph and Nichodemus
 enclyned to oure lady and Jon and with gret reuerence

2 my'] that my. 4 thou] precedes cancelled be T. how] follows cancelled a T. 5
 Y] follows cancelled y am T. 6 at] om. 7 the] B; om. T. 8 yslayne] (y precedes
 cancelled I) T; slayne B. liggeth] ly3tly. this] hes. 9 sayd] above line, hand
 B, with omission mark in text T. 10 into] on. 11 on the cros] above line, hand
 B, with omission mark in text T. 13 had] B; om. T. 14 into] to. citee] cyte of
 Jerusalem. 18 sayde] in margin, hand B T. 19 mekely] om. 20 was] above line,
 hand B, with omission mark in text T. Than] om. 22 to'] to the. hys mayster]
 (ys mayster hand B (ys over earlier e, mayster in margin)) T. 24 enclyned] above
 line, hand B, with omission mark in text T. Jon] to John.

1 worschippid the sepulcre and 3ede her way. Oure lady with her
 companye abode sittynge by the sepulcre. Whan hit was ny3hand
 euen Jon seid to oure lady: "Hit is nat honest to abyde here
 longe ne <to> come by ny3t to the citee and therfor if it lyke
 5 you lete vs go henne". Than oure lady rose vp and all they
 knelid downe to the sepulcur and oure lady blessid hit and
 seid: "My dere sone Y may no lengur abyde with the. I recomende
 the to thi fadur. And sche lifted vp hir yen to heuen and seid
 with a gret affeccion wepinge: / "Euerlastynge fadur Y recomende 36Rb
 10 to you my swete sone". And than they passid forthe and wente
 then and whan they come by the place where oure Lorde was
 crucified oure lady knelid downe and then sche worschidid the
 crosse and seid: "Here deyde my dere sone and here is his
 precious blode". And by oure ladyes ensampull Seynt Jon and al
 15 othur knelid downe and worschidid the crosse, ffor sche was
the furst that euer worschidid the crosse and euer as they
 went forthe by the way towarde the citee oure lady turned ofte
 a3en and byhelde the sepulcur and the crosse, and whan sche
 my3t no lenger se hem all they fyll downe to the erthe
 20 knelynge, and worschidid the sepulcur and the crosse with
 teris of compassion and with hye deuocioun. Whan they
 come ny the citee oure lady <susters> helid hir face and
 veylid hire in the manere of a wedew and [] went byfore
 hire. Oure lady folowid and went bytween Jon and Mawdleyne
 so veylid. Than Mawdlen at the entringe into the

1 and] *and* sayde *and*, 4 to] B; *om*, T. to²] ynto, 5 henne] *hens*, 7 with the]
above line, hand B, with omission mark in text T. recomende the] *comende* ne. 8
 thi] the, 9 al] *reuerently with*, euerlastynge] *oure lastyng*, recomende]
comende, 10 than] *ther*, passid] *yede*, wente] *passyd*, 11 then] *precedes slip of*
pen mark T. by] *to*, 12 downe] *adowne*, then] *ther*, 13 dere] *swet*, 14 al] *all*
 the, 17 went] *above line, hand B, with omission mark in text* T. forthe] *om*,
 lady] *above line, scribal, with omission mark in text* T. 18 the] *both the*, whan]
om, 19 to] *follows cancelled kne* T. 21 teris] *the teres*, 22 come] *cane*, ny]
nye to, susters] B; *cristis modur* T. helid] (*h smudged*) T; *couerd* B. 23 of]
om, and] B; and Jon T. went] *in margin, hand B* T; *yede* B.

1 citee thou3t to take the wey that lay to her hous and lede hem
 thedur aftur that sche had purposid byfore / and seid: "Lady Y 36Va
 pray 3ou for the loue of my dere maister and 3our[] swete sone
 that 3e will go til oure hous and abyde ther. 3e wete well
 5 that he was ful wilfull to come thidur and that hous is yours
 and all that Y haue is yours. Good lady Y beseche you to
 come". And here they began to weyle and [] to wepe a3en. Oure
 lady seid nou3t but sche made a tokne toward Joon. Than 0at
 hit my3t be so Magdlen prayed Jon and he seid: "It is more
 10 semly that we go to the Mounte Syon for so we answerd to our
 frendis Joseph and Nichodemus. But ~~comme~~ thou and goo with
 her". Than seid Mawdleyne: "3e know wele that Y woll go with
 her whedureuer that sche go and neuer leue her". As they
 entrid into the citee deuout maidens and matronis and othur
 15 deuout wy~~mmen~~ as they hadde knowliche of oure ladyes comynge
 they drew to hire and 3ede with hure to comfort hure by the
 wey and on euery halfe was weymentynge and gret wepyng and
 also othur good men as they ~~comm~~ by hem for compassyon they
 my3t not well forbere wepyng and seid thus: "Certenly oure
 20 prynces haue don grete vnry3twisnesse to this ladies sone this 36Vb
 day. Many good werkes and toknes hathe he schewid and do for
 hem. Hit is good 0at they be ware what they haue don". Whan
 they were come to the place, oure lady turnyd her to the
 worthy and worschipfull wemmen that come with herr and lowly

1 to'] for to. lay] lady. 3 3ou] 0e. 3our] your B; 3our re T. 4 will] om.
 till] to. 5 that'] om. 6 Good] And. to] om. 7 weyle] wayment. and] and B; and
 and T. to²] om. 8 sche] om. 10 the] om. 13 whedureuer] whereuer. that] om.
 neuer...her] leue hur neuer. 14 maidens] magdalyn. 15 as] euer as. knowliche]
 knowyng. 16 they] 0e. and...hure²] om. 18 othur] om. as] euer as. 19 and]
 and 0erto 0ey. Certenly] certeyn. 20 vnry3twisnesse] iniury. ladies] lades.
 21 Many] and. and'] and many. hathe...do] om. 22 hem] hy. 24 come] came.

1 thankid hem and they alle enclined to her and fylle on kneis
 with gret wamentynge. Oure lady and hur susters and Mawdleyne
 went into the hous. John was with the wemmen at the durre and
 prayed hem - for it was late - to go home, and lowly thankid
 5 hem and speryd the durre. Than our lady byhelde and lokid
 about and seid: "My swete sone, where ert thou that I see the
 not here? O John, wher is my sone? O Mawdlen, wher is thi
 maistur that loued the so moche? O swete susturs, wher is our
 childe and our dere sone Jhesu? Oure ioye and our comfort is
 10 partid away fro vs. He partid fro vs in gret anguyssche as 3e
 saw well and that is a thinge that most encresith my sorow,
 for he depertid alle in turmentis, alle to-woundid and all to-
 draw and we my3t in no wyse helpe him. Alle forsoke him and
 his fadur allmy3ti God wolde nat helpe hym and how sone all
 15 this was done 3e saw yourselfe. O my / dere sone, this last 37Ra
 nyght were thou take and at the morne ful erly lad and bytau3t
 to the president and at vnderne were thou dampned to the dethe
 and furthermore at mydday crucified and than at the howr of
 none thou deydest. O my swete sone, this was a bittur
 20 depertynge". At the last Seynt John comfortid our lady and
 seid: "Dere lady and modur of my Lord, vpon triste and hope of
 the rysinge of your swete sone Jhesu and my Lorde stynte and
 cese of your sorowe, and vndurstonde, lady, that Y am 3iue to
 you to be your sone and am nat worthi to be your seruaunde,

4 it was] that hit was so, to] above line, scribal, with omission mark in text
 T, 5 speryd] made faste, byhelde,,about] lokyd all aboute and byheld, 7 here]
 om, 8 is] om, 10 He,,vs] om, 11 most] above line, hand B, with omission mark
 in text T, 16 ny3t] my3t, were thou] thou were, the] om, 17 were thou] thou were,
 19 deydest] dayst, 20 Seynt John] om, 21 vpon] follows cancelled vpon T, 22
 Lorde] lady, 23 to] vnto.

1 for John may nat be lyke to Jhesu, the sone of Zebede to the
 sone of God, ne the seruaunt to the lord, ne the disciple to
 the maister, ne the creature may nat be lyke to him that made
 him. But neuerthelattur, my reuerent lady, Y schall worschip
 5 you in alle that Y can and with alle my strengthe do you
 seruise". And with thes wordes and othur suche oure lady was
 gretly comfortid. With suche comenyng and a litell rest
 ymellid amonge they spende that ny3te. On Saturday oure lady
 Godis modur abode in her hous with Jon and the two susturs of
 10 oure ladi and Mary Mawdley in hie heuynesse as fadurles
 children and the durre yfast made to them. None / of hem spake 37Rb
 worde to othur[], but they satt euerychon byholdyng othur
 with grete pens<y>fnesse, hauyng remembraunce of the gret
 anguysche and tribulacions that fel on that day byfore. In
 15 this whyle one knakkid at the durre, and therwith they were
 sore adradde. They dradden all thinge for her sekernesse was
 away fro hem, that was Cryst Jhesu. Neuertheles John went to
 the durre to loke and know that hit was Petur and by the
 biddynge of oure lady he lete hym in. Petur come yn and he was
 20 sore aschamyd and therto sore and sadly he snobbid and wepte,
 and than all they began to wepe so that none of hem my3t speke
 to othur. Aftur this come moo disciplis now oon now anoður,
 and alle they wepte. At the laste they cesid of wepinge and
 bygan to speke of her Lorde and her maister. Than seid Petur:

1 to[] om, of[] om, 2 the[] om, 3 lyke[] lykenyd, 4 But... (1,6) seruise[] om, 6
 thes[] her thes, and[] and many, 8 ymellid[] medelid, that[] the, On[] How oure lady
 was occupied on the saturne day and cristis apostolis on the, 11 yfast made[] made
 faste, spake[] spke, 12 othur[] oder B; othurre T, euerychon[] echon, 13
 pensyfnesse[] pencyfnes B; pensfnesse T, 14 that²[] the, 16 They dradden[] om,
 thinge[] thyng hur, for... (1,17) John[] om, 19 he[] John, he²[] above line, hand B
 T; om, B, 20 sore[] shore, sore²[] he sore, he[] om, snobbid[] sobbyd, 21
 and... wepe[] om, 23 At... wepinge[] om,

1 "Y am aschamyd and confundid in myselfe. Hit fallith nat to me
 to come in youre si3t ne in no mannys <sy3t> ellis, bycause Y
 forsoke my Lorde that so mochell louyd me". On the same manere
 seid othur disciplis and clapte herr hondis togedur. With sore
 5 wepyng they rebukid hemselfe that thei forsoke him. Than seid
 oure lady: "Your good maister and my swete sone is depertid
 fro vs and we beθ lefte as fadurles children. But Y triste
 stedfastly θat withyn a schort tyme we schull haue him a3en,
 and 3e wote well / that my sone is ful benigne. Blessid be he 37Va
 10 and ful moche he louyd you. <Dowtyth> nat for ful well he
 schall be reconsilid to 3ou and ful gladly alle offensis he
 woll for3iue you. The fersnesse and the boldnesse of the wekid
 and synful men wex so passingly stronge a3enste hym by
 sofferaunce of the fadur allmyghti God that neiθer 3e noθer
 15 non oθer that were with him my3t helpe hym and therfor beθ
 nou3t distroublid, ne drede you nou3t". Than seid Petur:
 "Forsothe lady, hit is as 3e sey ffor I saw nat but the
 bygynnyng only and 3it was Y smyt with so gret drede in the
 halle of Cayphas that I wend neuer to haue skapid alyue and
 20 therfor Y forsoke him and <sayde> that Y knew him nou3t, ne
 had no mynde of the wordis that he <had> seide to me byfore
 til that he caste his ye and lokid vpon me". Than Mawdlen
 askid of him what <θe> wordes <were> that he hadde seid to him
 byfore, and Petur seide: "Of that θat Y forsoke him". And he

1 Hit] *and hit*. 2 in] *om*. 3 sy3t] B; *om*, T. 4 claptel] *wrong*. With]
and. 5 thei] *they so*. 6 is] *he is*. 7 as] *om*. 8 θat] *in margin, hand B T*. 9
above line, hand B, with omission mark in text T; om, B. 10 Dowtyth] B; *dou3ter*
 T. he²] *ye*. 11 gladly] *godely he*. 12 woll] *shall*. the²] *om*. 13 hym] *in*
margin, hand B T. 14 neiθer] *noder*. 3e noθer non oθer] *above cancelled haue*
mercy, hand B T; ye ne none B. 16 nou3t'] *not*. nou3t²] *nott*. 17 ffor] *for θat*.
 18 only...3it] *I*. Y] *om*. 19 alyue] *hit on lyue*. 20 sayde] B; *om*, T. ne] *ne*
I. 21 of] *yn*. that] *follows cancelled that he sayd (sayd in margin, hand B) T*.
 had] B; *om*, T. to] *vnto*. 22 that] *om*. his ye] *hy ye on me and sayde*. 23 θe]
 B; *om*, T. were] B; *om*, T.

1 tolde all togedur and ouer that he tolde moche more the whiche
 oure Lorde seid to him whilest that thei were at soper that
 schulde falle of his passyon. Than seid oure lady: "Y wolde
 gladly wite what was don and seid at the soper of my dere
 5 sone". And Petur made a tokne to Jon that he schulde sey. Than
 Jon bygan and / tolde all togedur. Also Petur askid John of his 37Vb
 passyon and John tolde him all togedur also. And so of thes
 dedis and of othur the whiche our Lord wrou3t with hem they
 tolde amonge hem, now oon now othur. And thus they brought
 10 the day to the ende in the tellinge of talis that they tolde
 of thinges that were done. Oure lady that day full ofte
 say<d>: "Blessid be my swete sone Jhesus". Byholde this holy
 companye diligently, in how gret affliccion they were. What
 was hit for to se the lady of alle the worlde and the princes
 15 of alle holy cherche and the leders of all Crysten pepull so
 turmentid and so closid in a litell hous, and so adradde that
 they couthe nat haue no comforte ne wite what they schulde do.
 Oure lady helde hure pees and ful pesfull and restfull was in
 hure soule ffor the triste and the sadde feythe that sche had
 20 of <the> resurexion of her Lord and her sone, and in her only
that <day> abode the feythe and sche abode all that tyme in
 holy contemplacion and feruent gostly affeccion, and that is
 the speciall cause whi Cristen pepull worschippi0e oure lady in
 the Saturday pryncipali. And 3it for all that sche stode in

1 ouer] on, 2 whilest] whylis, that'] om, 4 wite] hir, 7 And so] petir askyd,
 8 of] om, the] also the, Lord] lord jhesu, 9 othur] anoder, 10 the²] an,
 tellingel] tellynges, of] and yn the, 12 sayd] sayd B; say T, 13 affliccion]
 affeccion, 14 hit] *follows cancelled* for T, 16 so'] om, 17 nat] om, wite]
 worde, they] the, 20 the] B; om, T, her'] our, 21 day] B; om, T, 22 holy] hy,
 feruent] hy, 23 the] a, 24 that] that that, sche] he.

1 stedfast beleue of the rysinge of hur swete sone Jhesu sche
 my3t not be inwardly glad, for the mynde / that sche had of his 38Ra
 dethe etcetera. Vbi dominus erat usque
 ad suam resureccionem. The sowle of oure
 5 Lorde anone as he was dede descendid to the holye fadurs into
 a place off helle wher derkenesse was <and> lacke off blisse.
 Dicit Lira quod anima Christi
 fuit in limbo sanctorum patrum
 per tres horas tamen Gregorius
 10 ab hora nona ferie sexte in qua
 fuit separata a corpore usque
 ad diluculum diei, quando fuit
 corpori conjuncta iterato.

But no sencibel peyne of turment was in that place, and anone
 15 as he was amonges hem they were in ioye for the si3te of Godis
 ioye and blisse. Byholde her <the> grete benignite and the
 grete loue and mekenes of oure Lorde that wolde descende into
 helle. He my3te haue sende an angell for to haue deliuered hem
 as his seruauntis and to haue brou3t hem into his presence the
 20 whiche that he wolde had of hem, but his lownes and his
 mekenes wolde nat suffur hit. By himselfe he that was Lorde
 off all thinge descendid into helle and hem that were
 therynne, not as seruauntis but as frendis he visitid hem, and
 was abidyng with hem to the Sonday that was nye day. De

1 swete] *om*, 2 inwardly] *inwarde*, 3 *etcetera*] *om*, Ubi...resureccionem] where
 ouere lorde was fro his deth vnto the tyme of hys Resurreccion, 4 The...of] *om*,
 5 dede] *ded he*, 6 wher] *whe*, and] *B*; in *T*, lacke] *blake*, 7 Dicit...iterato .
 (1,13)14 no] *nott*, turment...place] *turmentes*, 16 the'] *B*; *om*, *T*, 19 into] *to*,
 the whiche] *wheder*, 20 wolde...hem] *had wuld*, lownes] *loue*, 21 was] *was a*, 23
 therynne] *withyn*, visitid] *vysytt*, 24 was nye] *hys nay*, De...(p.14/
 1,/)Domini] *Of oure lordis resurrexion*.

1 **resureccione Domini**. Owre Lorde than come
 erly vpon the Sondag / to his monumente in sowle with a gret 38Rb
 multitude of angellis and toke a3en his holi body in the
 sepulcur, and than by his endles my3t he arose and com fort,
 5 the sepulcur beyng hole and closid without any brekyng or
 openyng. At the same hour Mari Maudlen and Mari Jacobe and
 Mari Salame toke her leue of our lady and went with oynementis
 to the monumente. Owre lady dwellid stille at home in
 prayours, and in this maner of prayers sche thought in her
 10 hert and seide furst to the fadur of heuen: "Holi fadur, as
 thou knowest well, my sone is dede and Y beryed him with myn
 owne handis. But thou ert my3ti to restore him to me a3en. I
 pray thy holi mageste that thou 3elde him a3en to me". Than
 sche seid to hure dere sone: "What is now falle of the? What
 15 doist thou now, why makist thou so longe taryinge? Good sone I
 pray the, abyde no lengur but come a3en to me. Thou seydest
tercia die resurgam. That is to sey <the
 thyrde day> Y schall aryse a3en. A holi sone, it is now the
 third day, aryse therfor my ioye, aryse my God and com a3en to
 20 me. Aboue all thinge Y desyre to se the. Com now that thy
 comynge a3en may comfort me as thi dethe discomfortyd. Come
 a3en / my dere sone". The whilist that oure lady prayed with so 38Va
 deuout teres sodenly oure Lorde Jhesu com clothid in whyte ful
 clere and specius in sy3t and glorious and ioyfull in semlande

1 than] jhesu, 2 in sowle] om, 4 arose] rose, 5 the] fro the, 10 Holi fadur]
 om, 12 to²...a3en] ayen to me, thy] (y ove earlier e)T, 14 What'] a my blessyd
 son what, 16 the] the now, 17 to sey] om, the...day] B; om, T, 18 it is now] is
 this nott, 21 as] whan, 22 my] my love come ayen my lorde ihesu come ayen my
 oonly hope come to me my, dere] om, whilist] whylys, that] om, 23 com] came,
 24 clere] clothys.

1 to his blessid modur, not euen byfore hure but in a party on
 that oður syde of hir, and seide: "Salue sancta
 parens". That is to sey hayle modur holy. Anoone that
 blessid <lady> turned [] hir and seid: "Art thou my sone
 5 Jhesu? And with that sche knelid down and worschippid him and
 he knelyd downe also and seid: "My swete modur and holy modur
 yt am I". Resurexi et adhuc tecum
 sum. That is to sey Y am aryse and am 3it with the. Than
 thei rysen vp fro knelynge and oure lady for ioye wepynge tok
 10 hure dere sone Jhesu in hure armys and leyde hure swete visage
 to his and for feruent loue sche streyned hym so that sche
 restid all vpon him and oure Lorde with glad chere susteyned
 her. Aftur thus the setten hem downe togedur and sche byhelde
 him ful diligently, his face and his hondis wher he hadde be
 15 wounded <and> all the pertyes of his body and askyd him yf
 that his peynis were all wey fro him, and he answerd and seid:
 "My reuerent modur, alle / sorow and wo is passid fro me and Y 38Vb
 haue ouercome dethe and all payne and anguysche and neuer Y
 schall fele more of payne". Than sche said: "Blessyd is thy
 20 fadur that restorid the to me a3en. Heryed and magnified be
 his name without ende". And thus they speke togedur with ful
 gret ioye and ther oure Lorde tolde hure how he deliuered his
 pepull fro helle and schewid hire all thinge that he had don
 thoo thre dayes. In the menetyme whilist they spak togedur

1 not] no3t, euen] eny, a] om, 2 oður] on, 3 to sey] om, modur holy] holy
 moder, 4 lady] B; om, T, hir] hur B; a hir T, 5 sche] om, 7 tecum sum] sum
 tecum, 8 to sey] om, aryse] ryse, 9 thei] they bothe, vp] om, fro] fro the,
 10 Jhesu] om, swete] om, 13 thus] this, 14 him] om, 15 and'] B; in T, 16 wey]
 away, he] she, 18 and²...payne] om, 19 Blessyd] above line, hand B, with
 omission mark in text T, 20 that...name] om, 21 speke] spokyn, 24 the] thys.

1 Mary Mawdleyne and twey othur Maries as Y seyde byfore wente
 with oynementis to the monumente. When they were without <the>
 3 satis of the citee þan come to her mynde the affliccions and
 the peynes of her Lorde and her maistur Cryst Jhesu and in
 5 alle places where enythinge was don to him or where he [] seid
 enythinge they taryed and abode, knelynge adowne and kissinge
 the erthe with sore waymentynge and si3hynges, and seide: "Here
 his modur mette with him with the crosse on his necke, and
 here sche was halfe dede. And here he turnid and spacke to the
 10 wymmen and here he sett downe the crosse when for werynesse
 and febilnesse and fayntnesse he was in poynte to haue falle
 downe. And here they compellyd him to goo / so faste as if he 39Ra
 schulde haue renne. Here they dispoylid him and made hym
 nakid, and here they naylid him on the crosse. And than with
 15 gret cryinge and wepinge they fyll downe to the erthe and
 worschippid the crosse and kissid hit. Than the rose and wente
 towarde the sepulcur and seid: "Quis reuoluet
 nobis lapidem hostio
 monumenti?" That is for to sey who schall ouerturne
 20 a3en to vs the stoon fro the durre of the monumente. The
 monumente was made in a manere of a litell hous and withyn
 in the myddest was the sepulcur the whiche sepulcur was seven
 fote longe and thre handebrede hye aboue the erthe. And on the
 este syde was as for an entre a litell durre, and in the tyme

1 twey othur] oder ij. 2 the²] B; om. T. 3 and] om. 5 where he] where he or
 (he precedes cancelled d) T; om. B. 6 adowne] a above line, scribal T; downe B.
 7 waymentynge] weymentynge. 8 his'] follows cancelled beginning of letter m T;
 ys B. 9 sche] he. 10 when] in margin, hand B T. 11 febilnesse and fayntnesse]
 feyntnys and febilnys. 12 if] om. 18 hostio] ab hostio. 19 is] (above line,
 with omission mark in text) B. for to sey] om. ouerturne] welturne. 20 The]
 that. 21 al the. 22 myddest] myddys. in] om. the] above line, scribal T. 23
 handebrede] handbredis. hye] of heythe. 24 syde] half. al to a. the] that.

1 that oure Lord was beryed Joseph and Nichodemus with her
 felosschip rollid a gret stone and an heuy that myght nat
 lythtlyche be remeuyd fro this litell durre of the monumente
 and this was the stoon 0e whiche 0e Maries whan they come to
 5 the monument wolde haue had remeuyd away whan they seid:
 "Quis reuoluet nobis etcetera".
 And they byholdynge a3en to the sepulcurwarde they saw the
 stoone remevyd. Than they lokyd in and saw an angell of oure
 Lorde syttyng on the sepulcur / and seyng to hem: "Drede 3e 39Rb
 10 <nou3t>, Y know that 3e seke Jhesus off Nazareth that was
 crucifyed. He is not her, he is ryse as he seid. Cometh and
 seith the <place> were oure Lord was put. Goo 3e anone and sey
 to his disciplis that he is aryse". Whan they fonde nat the
 body of our Lorde Jhesu as her triste was they schulde, not
 15 takynge hede of the wordes of the angell ful sore agaste and
 ful soryfull they turnyd a3en to the disciplis and seid that
 the body of our Lord Jhesu was take vp and bore away. Than
 Petur and John ran togedur to the monumente. Byholde here how
 Petur and John ranne and how Mawdleyne with the othur twey
 20 Maries forseid folowid aftur. Alle they ran to seke oure Lord.
 Whan they come to the monument they lokyd yn and saw ther the
 clo0us that he was wounde yn and the sudary but they founde
 nat his body ther. They were in a gret affleccion for they
 fonde him not ne they wiste not ouer this where to seke hym,

3 lythlyche] lyfty, fro] to, 4 and] and closyd 0e dore therwith that 0e body of
 criste shuld nott be stole ne take away and, the] *follows cancelled* thu T, 6
etcetera] lapidem ab hostio monumenti who shall rolle or welturne to vs ayen the
 stone fro 0e dore of 0e monument, 7 they] *om*, 9 seyngel] saide, 10 nou3t] B;
om, T, 11 her] (*precedes cancelled* r) T, 12 place] B; soth T, put] Butt, 13
 aryse] ryse, 15 ful sore agaste] ferde, 16 full] *om*, seid] saw, 17 our] hur,
 18 how] now, 19 Petur] petir ranne, othur] *om*, 21 come] came, lokyd] lokyn,
 22 was] *om*, yn] *om*, 23 his] the, ther] her, a] *om*, not] no3t, 24 where] *om*,
 seke] seche.

1 wherfor they made mone and wepte and went. Then Mawdlen, aftur
 that the twey Maries were turnyd to the citee, sche abode
 styлле aloone at the monumente without and wepte ffor scheo
 cou0e nat speke ne thinke ne here but of Jhesu Cryste. And / 39Va
 5 whylest sche made this lementacion oure lady had mynde on
 Mawdlen and of gret compassion sche seid to hure son Jhesu:
 "My blessid sone, go now in pees and comfort Mawdlyn, for sche
 loughth the full moche and gret sorowe hathe made for <0i>
 de0e. But good sone, come a3en to me". And so he [] toke his
 10 leue and went to the monumente wher he fonde Mawdlen and seid
 to hure: "Womman, womman, wham sekist thou? Wherfor wepist 0u?".
 And for sche knew him not sche answerd and seid: "They haue
 ytake away my Lorde. I wote nought wher they haue do him". And
 ouer this sche seid: "Sirr, if thou hast take him away tell me
 15 where thou hast ydo him". Than our Lord callid hur by her name
 and seid: "Maria". Sche anone as yf sche had iknow hym
 by his voyce answerd and seid: "Maister". And with 0at
 sche ranne and wolde haue kist his fete and bycause that oure
 Lorde wolde haue her hert isett to heuenly thinges by
 20 contemplacion, and fro that tyme to seke him no more in erthe,
 therfor he seid to her: "Noli me tangere".
 That is to sey be not in wille to towche <me>. Y am not
 ascendid to my fadur". And forthermore he seyde: "Tolde Y not
 byfore 0at Y schulde aryse a3en the third day? How <is> hit []

1 Then] *om*, 4 speke ne thinke] 0ynke ne speke, 5 whylest] while, 6 of] *om*, 8
 made] had, 0i] B; (*three scraped out characters*) T, 9 he] he and so he T, 11
 womman²] *om*, Wherfor] why, 12 not] no3t, answerd and seid] saide *and* answerid,
 13 Lorde] lorde *and*, nought] nott, 15 callid] clyppid, 17 his voyce] 0is
 (*above line*), 18 that] *om*, 21 he] (*follows cancelled character*) B, 22 to sey]
om, me] B; *om*, T, 23 Tolde] sayd, not] natt to 0e, 24 0at] 0e, aryse] rise,
 is hit] is 0at B; hit is T.

1 than that thou / sou3tist me in the sepulcur?" Than was Mawdleyne 39Vb
 chaungid in will, though hit were so that sche wolde not haue
 go fro him, and sche seid to Jhesu: "Lord, Y se that thy
 conuersacion fro this tyme forward schall nat be with vs as
 5 h<it> was wonyd. Lord Y pray the, for3ete me nou3t". Than seid
 our Lord: "Drede not, my dou3tur, but trust fully and be
 stabul ffor I schall allwey be with 0u". And so sche toke his
 blessynge and Cryst wente for0e and sche turnid toward hur
 felowis to telle hem alle that was doon. But as thes twey
 10 Maries wente to the citeewarde, or they come to 0e citee oure
 Lorde apperid vnto hem and seid: "Aue te". That is to sey
 hayle, and than they with more ioye than may by seide be wey
 of hie deuocion fellen downe to his fete and helde hem. They
 behelde our Lord Jhesu deligently and enqueryd of him many
 15 thinges and he 3af hem of alle that they askid ioyfull and
 comfortabull answer, and amonge othur wordus he seyde: "Go 3e
 to my bretheren and sei0 to hem that they goo to Galelye. Ther
 they schulle se me, as Y seid byfore to hem". Aftur this oure
 Lorde apperyd as som men writen to Josep ab Arimathie, the
 20 whiche bycause of byrynge of oure Lorde was take off the
 Jewis and do in preson and the durre ylokyd and yselyd, and
 purposid aftur the solempnite of / Pasche to haue done hym to 40Ra
 de0e, wherfor oure Lorde Jhesus apperyd vnto hym. He wypid his
 face and kissyd hym, and without brekyng of the locke or of
 the seele he

1 was] *om*, 2 hit] *0at* hit, 4 as] as his, 5 hit] B; he T, nou3t] *nott*, Than]
 They, 6 but] (*precedes cancelled* st s) T, 7 allwey be] be allway, 0u] the,
 And] *in margin, hand B* T, 8 wente for0e] *passid*, toward] *ayenwarde* to, 9 thes]
 0e, 10 wente] *om*, 11 vnto] to, 14 Jhesu] Jhesu full, of] *om*, him] *hym yf*,
 many] *in any*, 16 and] *om*, 3e] *om*, 17 bretheren] *otiose stroke between second r*
and e T, to³] ynto, Ther] *where*, 18 hem] *See Apparatus to 147/1-4*, this] *om*,
 19 the whiche] *0at*, 20 of'] of 0e, 22 to³] to 0e, 23 Jhesus] *lord*, vnto hym]
 to ham, wypid] *wept*, his] *precedes cancelled* yen, 24 brekyng] *appayryng*,
 the] *om*, or] *oder*, 25 the] *om*, he] *and*.

1 delyuered hym out and brought hym home to his owne hows. Aftur
 that oure Lorde was dede they that kepte the sepulcur 3eden to
 the prynces of the prestis and tolde hem what hi hurde and
 what they seid off Cryste, and what was don in the menetye.
 5 Also oure Lorde aperyd vnto yonge Seynt Jame, the whiche had
 made his avowe neuer to ete mete till that he hadde seyn oure
 Lorde aryse fro dethe to lyue. Therfor oure Lorde seid to hym
 and to hem that were with him: "Make aredy to mete and sette a
 boorde". And so they dide. Whan they were sette he toke brede
 10 and blessid hit and 3aff hem and seid: "Etith, my wellbelouyd
 bredryn, for mannys sone is ryse fro d[et]he to lyffe. This
 rehersith Seynt Jerom. Aftur that Mawgdeleyn and hire
 felowschip were come home to Jerusalem, and hadde tolde to the
 disciplis that oure Lorde was aryse, Petur mornyd that he had
 15 nat seyn hym aftur his resurreccyon, and for feruente loue he
 my3t not reste but he departyd fro his feloschippe and alone
 he wente to the sepulcur, ffor he wist not ells wher to seke
 oure Lorde. In the wey as he wente oure Lorde apperyd vnto hym
 and seide: "<Pax tibi Symon>". That is to sey pees be to the
 20 Symon. Whan Petur perceyued that it was oure Lorde he smote in
 his breste and fell downe on kneis and seyde we / pyng: "Lorde Y 40Rb
 make to the knowlyche of my gylte for Y forsoke the, and
 dyuers tymes Y seide that Y knew the nat". And with this he
 kissid his fete. Than oure Lorde toke him vp and kissid hym

1 Aftur...menetye (1,4)] In B this passage occurs after hem (146/18). 2 dede]
 rise. 4 what they] om. menetye] same tyme. 5 Also] saynt jerom saith also.
 vnto] to. 6 made his avowe] vowyd. mete] me. that] om. 7 aryse] ryse. fro
 dethe] om. 8 aredy] redy. 9 Whan] om. 10 Etith] et. 11 bredryn] brother.
 dethe] deth B; drethe T. 14 was aryse] rise. 15 nat] no3t. 17 seke] seche. 18
 vnto] to. 19 Pax...Symon] B; om. T. to sey] om. the] om. 20 in] on. 21
 and...wepyng] wepyng and said. 22 knowlyche...gylte] haue know my gilte. 23
 knew] know.

1 and seide: "Pees be to the. Be nat adradde, alle thyn synnes
 beþe for3iue the. Alle this knew Y welle byfore and I tolde
 the theroff. But go now and comfort thyn bretherne, and triste
 fully that Y haue ouercome dethe and alle your enemyes and
 5 3our aduersaryes". In this tyme that they stode and spacke
 togedur Petur diligently byhelde hym and notyfyed alle that he
 saw or herde. Thanne at the laste he toke his blessyng and
 turned a3en to oure lady and to the disciplis and tolde hem
 that he hadde seyn oure Lorde and he tolde hem alle that was
 10 done and seide bytwexte hem. Aftur this he apperid to twey
 disciplis as the wente towarde the castell of Emaus, and ther
 they knew him in brekyng of brede, ffor whan he was sette to
 the boorde with hem he toke brede and blessid hit and bracke
 hit in the manere as he was wonyd to do byfore his passyon.
 15 And in that they knew hym ffor, as the doctor de Lira seyþe,
 the brede that he bracke was als pleyne in the brekyng as yf
 it hadde be kitte with a knyfe. And with that he vaneschid
 oute off her syght. Anoone aftur this in the same howr they
 rose and wente into Jerusalem to the othur disciples whiche
 20 were in close for drede of the Jewys and tolde hem that oure
 Lorde [] was rysen and hadde apperyd to hem and how they knew
 hym in brekyng of the brede. And thus by dyuers tymes he
 apperyd to alle his / disciples. And <euer> as <he> aperyd vnto 40Va
 hem lowly they made to hym knowleche of her gylte in þat þat

2 the] *om.* 1] *above line, hand B, with omission mark in text* T; y tokowde and y
 B. 3 the] *þe* byfore, comfort] *conferme.* 6 he saw] *om.* or] *oder.* 9 he²] *om.*
 that] *what.* 10 bytwexte hem] *om.* 12 knew...was] *om.* 13 boorde] *mete.*
 brede...hit (1./4)] *bred yn þe brekyng of þe bred þey knew hym ffor he brake hit*
and kissid hit. 15 And in] *om.* 17 that] *thes.* 18 this] *thus.* 19 wente] *yede.*
 into] *to.* whiche] *þe* whiche. 21 Lorde] *lorde* that oure lorde T. how] *how* *þat.*
 22 in] *by* *þe.* dyuers] *om.* 23 euer] B; apperyd T. he] B; they T. vnto] *to.* 24
 lowly...made] *þey* made lowly. knowleche of] *and* knew. *þat*²] *in margin, hand B*
 T.

1 they forsoke him and askyd him for 3euenesse and mercy, and as
 mercyfull and gracious lorde he for 3affe hem her trespasse.
 And moreouer Seynt Austen seyðe he abode with hem aftur his
 resurreccyon fourty dayes to comforte and strengthe hem and to
 5 co<n>ferme and stable hem in the feythe and in the byleue, and
 ofte tymes in that menetye he was in conuersacion amonges
 hem. [] The fourty day fro the resureccyon of oure Lorde, for
 as moche as he knewe θat his tyme was come that he schold
 passe out of this worlde to his fadur in heuene, to schew his
 10 disciplis loue to the laste ende he come to hem as they weren
 in a etynge place in the mounte Syon with his modur, ffor he
 wolde ete with hem in tokenynge off euerlastynge loue. Therfor
 whilest they were come alle togedurs in that last feste of
 oure Lorde he seide: "The tyme is now that Y schall turne a 3en
 15 to him that sent me. Dwelle 3e here styll in this citee vnto
 the tyme that 3e be clothid with vertu fro aboue. For withyn
 fewe dayes 3e schulle be fulfyllid with the Holy Goste as Y
 behete vnto you. Aftur that 3e schall <go> throu 3oute alle the
 worlde to preche my gospell and to baptyze hem that wolde
 20 beleuen, and 3e schulle be my witnesse to the last ende of the
 worlde". Aftur thes wordis he blamyd hem for her mysbeleue. In
 this tyme oure lady and the disciples were tro / blid in pertee 40Vb
 for oure Lorde schulde goo fro hem, and oure lady wepynge
 seide vnto hire sone: "Jhesu my dere sone, yf thou wolte goo

3 him²] *om.* Seynt] as Seynt. 4 and] *ha* and to . hem] *om.* 5 conferme]
conferme B; conferme T. in²] *om.* 6 that] *θe.* menetye] *meynewhile.* amonges]
 with. 7 The] [the T; Of oure lordis ascencion the B. 8 as] also. he] (*he above*
cancelled we) B. knewe] know. schold] *om.* 9 schew] *om.* 11 mounte] monte of.
 12 hem] *om.* tokenynge] tokyng. euerlastynge] a memoriall ioy and. 13 whilest]
 whiles. come alle] all come. 14 he] *om.* seide] sayd to *ha*. 15 vnto] to. 16
 fro] from. withyn] yn. 18 vnto] to. go] B; *om.* T. throu 3oute] *θrow.* 19
 wolde] will. 20 my] *om.* 21 worlde] erth. wordis] *om.* In] In all. 22 lady]
above line, scribal, possibly overwritten by hand CT. the] his. 24 vnto] to.

1 henne and no lengur bodyly abyde here, Y beseche the take me
 with the". Than in comfortyng of his modur oure Lorde seide:
 "My dere and well-belouyd modur, take nat heuy my partyng of
 you, for Y go to my fadur and hit is spedfulle that 3e abyde
 5 here for a tyme to comforte hem that ben in the beleue. And
 afturwarde Y schall come to you and take you to my ioye". Than
 seide his modur: "My swete sone, as thou wolte so be hit. I am
 redy nat oonly to abyde but also to deye for the sowlis that
 thow deydest for. But euer-dere sone, Y beseche the, euer haue
 10 mynde vpon me". Than seid oure Lorde vnto hir and to his
 disciplis and also to Magleyne and to oour wymmen in
 comfortyng of hem: "<Non turbetur cor vestrum>". That is to
 sey be not your herte troblid nother drede 3e nou3t. Y schall
 nat leue you fadurles children. Y go and Y come to you and
 15 allewey Y schall be with you". <Then> at the laste he bade hem
 go vnto the mounte of Olyuete for fro then he wolde ascende.
 Than he vanyschid fro her sy3t. His modur than and alle the
 othur withoute eny taryng wente anoone to the mounte the
 whyche was but a myle fro Jerusalem. There oure Lorde Jhesu
 20 toke leue of his modur, and whan all his disciplis hadde
 kissid his feete and alle oour misteris were fulfyllid, he
 began to ryse vp fro hem and to ascende by his propre myght
 and vertu. Oure lady than and alle fyll downe prostrat to the
 grounde and my3t not refreyne hem fro terys. Than oure lady

1 hennel fro hens, bodyly bedely, 3 heuy hevyly, 5 thel om, And om, 6
 afturwardel after, ioyel glory, 8 tol to to, 9 deydesl dyest, euerl om, 10
 vntol to, 12 Non...vestruml B; om, T, to seyl om, 13 3el hit, 14 Y²l om, 15
 thenl B; That T, 16 vntol to, thenl thens, he wolde wold he, 19 whychel om,
 fro] fo fro, 20 all] above line, scribal T, 22 ryse vpl be reysid and lyftid,
 byl but, allel all oder, 24 refreyne] restrayne.

1 seide: "Blessid sone, / haue mynde on me and for3ete me nou3t". 41Ra
 And bycause of his departynge sche my3t not absteine hire fro
 wepyng, but neuer0eles gret ioye sche hadde, for sche saw how
 graciously and gloriously Jhesu hir sone and oure sauour
 5 styed into heuene. On the same maner the disciplis seide:
 "Lorde haue mynde on vs, for why ffor the we haue forsake alle
 the worlde". Oure lorde as he styed vp he blessyd hem and
 seyde: "Beth stabull and dothe manly, ffor allwey Y schall be
 with you". Than he ascendyd vp pleyndly and softly for the
 10 comferte of his modur and off his disciplis all the whyle that
 they myght se hym. At the laste ther come a clowde and toke him
 vp fro her sy3t. Than he ascendid vp ledynge with <hym> the holy
 fadurs and schewynge the wey byfore hem. In this tyme whylis
 Godis modur and Crystes disciplis lokid vpwarde twey angellis
 15 clothid in whyght stode by hym and seide: "<Viri Galilee, quid
 statis aspicientes in celum etcetera>". That is to sey, 3e men
 of Galelie whereto stonde 3e [] byholdynge to heuene? Thes
 Jhesus the whiche is take vp fro you to heuen, so schall he
 come as 3e saw hym goynge into heuene. Turneth 0erfor a3en
 20 into the citee, and abyde as he seid to you". Byholde here
 the gret tendirnesse of oure Lorde to his modur and to his
 disciplis. Anone as he was oute of herr sy3te he sente of his
 angelys that his modur, ne his apostelys, ne they that were
 with hem schulde stonde to longe to be feynt and wery, and

1 nou3t] not. 2 bycause] (*cancelled J between y and c*) T. his departynge] hur
 partyng. 4 sauour] lorde *and* sauour. 5 into] to. 6 the] *om*. 9 softly]
 so3tly. the] he. 10 whyle] whiche. 11 come] came. 12 hym] B; *om*. T. 13
 whylis] whiles 0at. 15 by] besyde. Viri...etcetera] B; *om*. T. 16 to sey] *om*.
 17 3e] ye B; 3e and T. 18 heuen] hevyng. he] ye. 21 gret] *om*. his] all hys.
 22 Anone] *om*. 23 apostelys] disciplis. were] were there. 24 schulde] shuld
 nott.

1 also to comforte hem by the wytnessynge of the angelis of his
 asscencyon. Oure lady, herynge thes wordis of the angelys,
 sche mekely besou3t hem to recomende her to hir sone. They
 enclyned to owre lady and / gladly grauntid to do hir 41Rb
 5 commaundemente. On the same maner <that> oure lady seide,
 Magdleyne and all the othur seide to the angelis also. The
 angellis than vanisschid and they wente into the citee and
 abode the byhest of oure Lorde as he bade hem. At that tyme
 vnto the comynge of the Holy Goste they fastid, as som men
 10 writen, and occupied hem that while deuoutly in prayers. Aftur
 the asscencyon of oure Lorde oure lady leued sixtene 3ere, and
 oure Lorde wolde that sche schulde lyue so longe aftur hym,
 that the moo soulis myght be conuertyd to hym by hire
 pacience, hir vertuys and hir holy lyuynge, and also to
 15 comforte and to strengthe the apostelys and othur that were
 chosen in the byleue. And all the tyme that sche lyued aftur
 the asscencyon sche vysityd the places in the whyche oure
 Lorde hadde suffyrd his passyon, and wher he schewid meraculis.
 And his passyon was so inwardly preyntid in her hert that
 20 wheður sche ete or dranke or wrou3te, hit was euer fressche
 and new in her mynde. Oure lady and Crystis disciplis wente
 not out of Jerusalem aftur the asscencyon, but they abode
 styll the promysse off the fadur of heuene, the whiche they
 herd by mowthe of Cryst[] Godis sone of heuene, ffor he seid

5 same] above line, hand B, with omission mark in text T. that] B; om. T. seide]
 did. 6 all the] om. 8 Lorde] lady. 9 vnto] to. 10 that while] above line, hand
 B, with omission mark in text T. 11 lady] lady has moder. 12 so longe] no
 lenger. 18 he] he had. 20 wheður] where. 21 Oure] Of the sendyng of the holy
 gost oure. lady] ladie (above line, above cancelled aldy). 23 the3] om. 24 by]
 by the. Cryst] crist B; cristis T. of heuene] om.

1 to hem: "<Johannes baptizauit aqua vos autem etcetera>". That is
 to sey, Jon baptyzed in water, 3e schulle be baptyzid in the
 Holy Goste not aftur many of thes dayes. Than withynne a few
 dayes come the holy day / of Pentycosten, that is als moche to 41Va
 5 sey as the fyfte day aftur Pasche, the whiche is callid by
 comene speche Wytsonday. Vpon this day the Holy Gost come
 downe at the howre that is callid teers of the day, the whyche
 is callid in comene speche vnderne. At that tyme come the Holy
 Goste downe by bodyly lykenes yn tungen off fyre, and that
 10 with a gret sowne, and ly3tid vpon an hundirde disciplis, the
 whyche were gadurd togedur yn the same place in the whyche
 oure Lorde apperyd vnto hem byfore his ascencyon. At <0e>
 descendynge of the Holy Gost vpon hem in this maner lykenes
 anoone they were all fulfyllid with loye and grete gladnesse,
 15 and they bygan to speke the langage of all nacyons full
 replete of cunyng and wysdom and of alle othur 3iftis of the
 Holy Gost, ffor by that God wrou3te outwarde he expressid
 that he wrou3t inwarde. He made hem inwarde to brenne yn loue
 and cumynge, he schewid hem outwarde tonges of fyre. Thus in
 20 fygure the twey elementis were schewid outwarde that the
 bodyes schulde fele fyre <and> hure sowne, and that her hertis
 schulde be tau3te and ly3te inwarde with fyre invysibell, and
 comfortyd wyth voyce withoute sowne, by the whiche vertue of
 fyre and sowne Crystes discyplis were so ytau3te, kyndlede and

1 Johannes...etcetera] B; om, T. 2 to sey] om, baptyzed] om, 3 not] no3t, a]
 om, 4 als moche] so moche, 5 as...aftur] 1 day of, callid] clepid, 7 callid]
 clepid, 8 callid] clepit, 9 that] om, 11 togedur] om, 12 vnto] too, 0e] B;
 om, T, 13 this] 0e, lykenes] lykenys of a coluer, 14 with] with all, grete]
 om, 15 langage] langages, 17 that] 0at 0at, wrou3te] shewid, 18 that] 0at
 0at, 19 he] and, 21 bodyes] widies, and hure] and here and ire B; in hure T,
 and] om, her] hur here, 22 ly3te] ly3tnyd, 23 voyce] voyces, of fyre] ofire.

1 li3tned that they wente aboute the worlde and made moche off
 the pepull sogett to Crysten f<a>y<θe>e. At the comynge of the
 Holy Gost that glorious mayde and Crystes modur was amonge
 Crystis disciplis, where at that tyme scheo receyvid the sevyne
 5 3iftis and / the seuenfolde [] grace of the Holy Goste more 41Vb
 plentyvously than alle othur and in so moche more fully than
 oður, ffor byfore that sche was fulfyllid with 3iftis of
 grace. Not by diuers parties as othur men ben, but fully [] by
 fusyon entred into her all fulnesse of grace. And by hir euery
 10 Crysten creature largely was fulfyllid with the grace of the
 Holy Goste. Owre lady aftur the ascencion of hir dere sone
 Cryst Jhesu abode with the apostelys vnto the tyme that they
 were disparclyd, and that was sone aftur Crystis ascencion.
 Than by gret vertue the<y> baren wytnesse of the resureccyon of
 15 oure Lorde Jhesu Cryste and gret toknes and wondurs they
 schewid in his name. Besy they were in prayours and prechyng,
 and with gret vertu and triste they baptyzed all thoo the
 whyche wolde beleue in Jhesu. In this besynes and vertu of the
 apostelis oure lady was gladde and thankid God, seyng the
 20 holy conuersacyon of the kyngedome of Daudid and seyng the
 redempcion of the pepull of Israel, ffor than sche saw that it
 was fulfyllid that the angell seyde: "<Dabit illi Dominus Deus
 sedem David patris eius>". That is to sey: "The Lorde God
 schall 3iue hym the see of Daudid his fadur, and he schall

1 worlde] wuld. 2 sogett] sogettes. faythe] faythe B; fyre T. 3 mayde] lady
 mayde. 4 Crystis] θe. tyme] om. 5 grace] B; of grace T. 8 fully] fully B;
 fully but T. 9 fusyon] ynfusyon, euery] even. 11 Owre] Off the holy
 conuersacion of oure lady aftir cristis ascencion owre. 12 Cryst Jhesu] jhesu
 crist. vnto] to. 13 sone] θe xiiij yere. 14 Than] They. they] θey B; the T. 22
 Dabit...eius] B; om. T. 23 to sey] om. 24 hym] to hym.

1 reigne in the hous off Jacob euer more, and of his kyngedome
 and reigntyng schall be noon ende, therfor oure ladyes
 conuersacyon was with the apostolis, the whyche were wytnesse
 of the resureccyon, and scheo also as for mooste notabull
 5 wytnesse was conuersant / with the cenatours of heuene within 42Ra
 the court of Paradyse vndur the techinge, kepyng and
 gouernauncz of the Holy Goste, comyng yn and oute homly
 amonge the apostolis, and spake and comenyd of the incarnation
 of Jhesu Cryste moche more kunnyngly and trewly than any oðer.
 10 For in the bygymyng sche lernyd all thynges more fully by
 the Holy goste, and clerly saw alle thynges, as we rede that
 an angell seide to Seynt Brigitte, as we fynde in her
 reuelacions these wordes that folowen. Aftur the ascencion off
 oure Lorde to his glorious kyngedome he suffyrd his modur to
 15 abyde in this worlde to the comfortyng of thoo that wer good,
 for to corecke hem that wer yn myslyfe, ffor by hir holy
 doctryne and conuersacyon sche presentyd moo sowlis to God
 than any othur seynt dide aftur the ascencyon of oure Lorde
 Jhesu, ffor alle tho cowde do or labour. Sche was maistres off
 20 the apostelis, comforte of martiris, techer of confessours,
 moste clene and clere mirrour and schewer to virginis,
 solacere of wedewys, moste helefull monyschere to hem that
 were in wedlocke, and to all thoo that were in the feythe and
 in <ðe> trew belyue moste perfy3t strengþere. To the apostolys

1 of] *above line, scribal, with omission mark in text* T. 2 ladyes] lady whos. 3
 were] was. 5 the cenatours] *creatoures*. 6 the] *om*. 8 comenyd] *comandid*. 9 of]
 of our lord. kunnyngly] *comyngly*. 10 more...an (1,12)] *bi ðat techyng of ðe*.
 12 Brigitte] *Bryde*. 14 to²] *for to*. 15 thoo] *om*. 16 for] *and*. wer...myslyfe]
stode yn errowres. 18 Seynt] *parson*. the...Lorde] *hur sonis deth ihesu*. 19
 tho] *ðat ðey*. 20 comforte] *confortest*. techer] *techester*. 21 schewer]
shewyster. 22 solacere] *solacister*. of] *precedes cancelled v T*. monyschere]
monester. 23 thoo] *om*. 24 ðe] B; *om*. T. stergþere] *strengthist*.

1 that come to hir alle thinges that they couthe not parfytly of
 hir blessid sone, sche schewid hit hem and resonably declaryd
 hit to hem. Martyres also sche comfortyd and hertyd wilfully
 and gladly to suffir tribulacyons for the name of hir blessid
 5 sone the whiche 3aff / hymselfe wylfully for the hele and the 42Rb
 saluacyon of hem and of alle oour to manyfolde tribulacyons,
 seyng that thre and thirty wyntur byfore the dethe of hur
 sone sche suffyrd passynge trybulacions contynewly in gret
 paciens. Confessours sche tau3te helefull and holy techynges,
 10 ffor by hir doctryne and hire holy ensample they lernyd moste
 perfy3tly to ordeyne the tymes bothe of the day and of the ny3t
 wysly to the preysinge of allmy3ty God. Also byfore they
 lerned to take slepe and mete and drynke and labour bothe
 bodily and gostly, resonably and temperatly, with discrecyon.
 15 Off hir moste honeste maners lernyd virgyns to gouerne hem
 honestly and stedfastly to kepe her virginite to her lyvis
 ende, and for to fle moche speche and all maner vaniteys, and
 in the bygynnyng of alle her werkis to bethynke hem wheður
 they were lefull and plesynge to God that they were don or
 20 nou3t. And yf they supposid that they plesid God to be done to
 do [] hem, and yf they supposid they schulde displeased God to
 leue hem vndone. To wedewis also sche 3af comforte and solas
 and made hem through hire ensample and techynge to be pacient
 in alle tribulacions and also to be stedfaste in bodyly

1 couthe] knew. 4 of] of crist. 5 the²] om, the hele] helth. the³] om. 7 hur]
 he. 10 hire] om. 11 the] om. day] follows cancelled ny3t a T. 12 of] of the
 glory of. Also...profyte (p. 157 l. 22)] om. 16 her'] precedes cancelled vr T.
 21 do] do to T. 23 and²] precedes cancelled e T.

1 temptacions, seynghe that sche comformyd so hire wille to the
 will off God that hir hadde be leuer to suffur mekely alle
 maner tribulacions in fulfillynge of Godis wille than for to
 3iue her wille or her assent to do enythynghe a3en Godis wille.
 5 Sche warnyd / hem and conseylid hem that were spoused that bothe 42Va
 honestlyche in body and sowle by one assent schulde loue
 togedur, not feynfeldly but in trew charyte, and 3iue her wille
 in all thynghe to do that is Godis wille and Godis worschip,
 and seid of hurselpe that for the loue and charyte that sche
 10 had to hure God, [in] thou3te, in worde ne in werke sche neuer
 contraryed ne disobeyed the wylle of God. Deuoute men and
 wymen of alle astatys, byholdynge with how gret feruour sche
 seruyd God in alle tymes perseuerently, they were mevyd and
 steryd by her ensamplis to worschip and to serue God more
 15 feruenly and lastyngly, and many synfull men and wy~~mmen~~
 through her techynge and hire holy couersacyon were conuertid
 to good leuynge. And in hem that were most proone to synne, by
 the honeste of hir wordis and of hir workis anoone the feruour
 of synne was quenched on hem as longe as they byhelde herr.
 20 And so hir doctryne and hir holy conuersacion and hir gracious
 presencz turnyd in alle sydes to comforte and to profyte.
 Thirtene 3ere and more aftur the asscencyon off hure sone
 Jhesu sche was conuersant amonge the apostelys, and in alle
 that tyme Gabriell and Seynt Jon the Euangelyste hadde her in

10 in'] and I. 21 thirtene] And xiiij. 23 amonge] with. 24 the] om.

1 kepynge, and thou-alles hit be so that alle the disciplis
 worschip^{id} her and <had her> in hi3e reuerence and drede
 with alle seruycz and loue that they couthe and my3t do to hir,
 3it in alle thes affeccions Seynt Jon, that chosyn virgyn, more
 5 passyngly than any othur louyde and dredde, and / worschipid and 42Vb
 kepte that blessid lady and glorious, the whiche was bothe
 mayde and modur. Also worschipfull matronys and wedewys with
 full hye deuocion ministrid seruycz to that worthi qwene off
 heuene. Pryncipaly Mary Magdleyne was euermore nexte hure to
 10 do to hure alle maner of seruyse as lowly handmayde in alle
 affeccions, deuocions and heuenly contemplacions to hire lyvis
 ende, and with her and suche gostly seruyse sche trauelyd and
 also full ofte with her was comfortid with the si3t of
 angellis and with hure ioyfull vysitacions. Off the mooste
 15 principal sorowis of owre lady that sche suffyrd for her
 blessid sone Jhesu and of the dredis that sche had also within
 herselfe, and off hir stabelnesse <yn> alle tribulacions we
 fynde in the reuelacions of Seynt Birgitte that what tyme the
 glorious virgyn Godis modur come to the age that sche couthe
 20 know what was the wille off allmy3ti God and what was nat his
 wille anoone sche disposid hir with all hir my3tes bothe of
 body and off sowle to loue him, and lyke as sche began
 resonably to <loue God so she began resenably to> drede hym.
 And euer as sche wexte elder and elder so encresid hir drede

2 worschipid] wurshippid B; worschip T. had her] B; om. T. hi3e] *precedes* in
 hye *in margin, hand B* T. 3 and] for. 4 Seynt...virgyn] *that chose virgyn seynt*
 john. 5 othur] om. and²] om. 6 kepte] *kep.* 7 mayde and modur] *modir and*
 mayde. wedewys] *wyvy.* 9 heuene] *hevyn et vt hertur in vita inimicorum christi.*
 10 to] om. as] as a. 11 deuocions...contemplacions] om. 12 and suche] yn.
 seruyse...trauelyd] *exercise trauelyng.* 16 within] *with.* 17 yn] B; and T. 18
 Birgitte] *Bride.* 20 allmy3ti God] *god almy3ty.* 21 of] of of. 23 loue...to²] B;
cancelled haue T.

1 and tribulacions more and more. Sche was smyte with gret drede
 in disposynge hire for to fle synne and in the consederynge
 how resonabli that sche my3t brynge hir goode dedis to a
 parfy3te ende. For 0ou sche dide alle hure besynesse.

5

Furthermore when 0is glori^{us} lady had knowyng by B44R15
 scripture of prophites 0at God wolde be incarnate
 and that he shulde be turmentid yn his body with so
 many dyuers p[al]ynys she had compassi^on of hym and
 10 grete sorow and discomfort in hur hert, 0o3h hit
 were so 0at she knew not 0at tyme 0at she shuld be
 hys moder. Afterwarde when she come to 0e age 0at
 Goddes sonne [] was made her son, and felid 0at she
 had take of hur yn hur wombe 0at body by whom shuld
 15 be fulfillid 0e scriptures of 0e prophites, 0en hur
 tribulaci^ons wext more and more, for why like as
 she yn 0e concepci^on of hur son she was fulfillid
 with ioy vnspekeable, so when hit came to hur mynd
 0e passi^on 0at he shuld suffir her herte was smyte
 20 with manyfolde tribulaci^ons. Neuer0elesse hur herte
 yn all tribulaci^ons was so stable 0at [she] varied
 neuer in hur will butt she [was] euer redy to
 suffre and do whatsoeuer plesyd God. In 0e tyme 0at
 0is glori^{us} lady was delyueryd of hur dur son

1 and] and hur, 2 for] om, the] om, for...besynesse] om, B; *MS T ends here*
(See Introduction).

9 p[al]ynys] partynys B, 13 was] her son was B, 21 she] om, B, 22 was] om, B.

1 Jhesu and toke hym firste yn hur holy handys
 sodenly hit ranne yn hur mynde the maner how he
 shulde yn tyme to come fulfyll the prophecies and
 the hit were so that yn his burth she felyd no
 5 payne, butt was confortid with ioy vnspekable yn
 all the membris and the parties of hur body, neuertheless
 / sone after he was bore she was fillid B44V
 with full grett sorow the hit the mynde that she had of
 the passion that he shuld suffir. When she swethid
 10 his blessyd body she considerid then in hur hert how
 with sharpe scorges all his body shulde be forbete.
 When she in swathyng of his handys and hys fete
 byheld the places that she wiste by prophecy shuld be
 smyte throw and naylyd to the crosse then hur yen ren
 15 full of water and hur herte ferd as hit shuld
 aclove for sorow. Also o3t she mynystred to hur
 dere son any seruys and also o3t as she behyld hym
 or any party of his body also o3t ran into hur mynd
 the paynys that he shuld suffre and so ou3t was hur
 20 hert smyte with ouldle and new sorow and euer the
 lenger he leved and the elder that he wax [] and the
 more nye that the tyme draw to his passion the more
 wax hur sorow. And so was she continually yn woel
 and tribulacion fro his burth to that he were

20 oude] oute (See Explanatory Note 160/20), 21 wax] wax hur sorow B, 23 woel w
 B, 24 fro] for B.

1 dede. Neuertheles when she considerid the my3t of
 hes Godhed she toke to hur confort knowyng well that
 he wolde hit shuld be so and that hit was expedyent
 so to be. She was also yn grete sorow yn the day of
 5 hur purificacion, when Symeon prophecied and sayde
 to hur that a swerd shuld passe throw hur solle and
 shewid to hur by prophicye of the dethe of hur son
 and the sorow that shold fall to hur by his deth.
 She had grete sorow allso when she had lost hym iij
 10 days and in all that tyme coud nott fynde hym tyll
 att the last after the iiij day that she fownde hym
 dysputyng among doctoures in the tempill. Also as
 o3t as she herd that hur [son] was dispisyd or
 skornyd or eny lesynges made on hym or manassed so
 15 o3t she fell ynto a grette hevynes and sorow that
 vnneth she my3th hold hursylffe. But throw the holy
 vertu of God in all hur sorow she demenyd hur so
 honestly that no man my3t perseve in hur any leuyte
 or [im]paciens. Butt when hyt come to that time that hur
 20 swete son Jhesu was take of his enemyes and that she
 saw hym bownde to a pyllore and scorgid nakyd as he
 was bore and hurd hym accusid that he shuld be a
 traytor and that he lygge by ways and stretes and
 wayte men to sle, and also that he was a lyer, and

13 son] om. B, 19 impaciens] paciens B,

1 when she sayw hym crownyd with s[harpe] thornys and
 / bete downe the myddis of hes forhed that his blode B45R
 ran ynto his erys and ynto hes mowth. And when she
 saw hym hong on the crosse and bytake his spirite to
 5 the fader and all the persecucions and paynys that
 she saw to hym suffer, she suffryd yn hur hert
 sorow and was vnspekeable. And euer as his paynys
 were renewyd so renewide hur sorow. Butt yn all
 here sorow she demenyd hur so paciently that neether
 10 his enemys ne none oder myght perseve yn hur anythyng
 butt graunte. She comytted all hur will to the will
 of hur son knowyng well that all this was do after
 his owne will and his plesans. And when she helpid
 take down the blessyd body of hur son of the crosse
 15 and to wynd hym and lay hym yn his grave then she
 had so grett sorow that vnneth she myght bere vp
 heresylfe. And ful feyn wolde she then haue be
 buryed with hym. Hur hert was, for hit is sayde yn
 holy scripture: "Ubi est thesaurus tuus ibi est cor
 20 tuum", as who sayth where the tresure ys ther [ys] thy
 love, ther ys the hert. He was hur tresure and that
 kyng that she moste lovid and therfor whereso he was
 ther was hur harte. And the grace of God was
 euerlastyng with her. And her wyll was euer

[sharp] swarpe B. ys] om. B.

1 confermyd to Goddes wyll, yett for all thys was her
 ioy medelyd with sowrow contynually to that she were
 yn body and solle take vp ynto hevuyn to hur
 blessyd son Jhesu. Haue we o3t tendurly yn mynde
 5 with reuerens the wo and the paynnys and the bitter
 deth of oure Lord Jhesu and the sorow and woo that
 his dere moder suffryd for hes passion and his
 dethe. And take we to vs ioyfull tribulacion ynto
 your hertes for ham by the way of compassion, and
 10 lerne we of ham to be meke yn all maner
 prosperiteys and to be pacient yn all aduersiteis
 and tribulacions for as seith Seynt Austyne in
 libro florum: Sy putas te non habere tribulaciones
 non dum cepisti esse christianus. And
 15 yf, he sayde, yf thou felde that thou haue no
 tribulacions thou were neuer yett a parfite cristyn
 man. For as Seynt Austyne seyth yn the same boke
 forsayde Certe nullus Dei seruus sine tribulacione
est. That is to say, certely ther is no seruaunt of
 20 God withoute tribulacion. / And also our lady sayd B45V
 to Saynt Bride, were nott tribulacions, few shuld
 be savyd. Oure lady Goddis moder after his
 ascencion she went full ofte to visite the places
 where he was paynyd or suffryd eny passion and

1 wher he shewid his myraclys. Sumetyme she went to
 the place wher he stied to hevyn, sometyme to the
 place wher he dyed. In this places and yn all other
 where he had do any myraclys *and* sufferd any
 5 paynys, when she visitid ham she had dyuers materis
 of contemplacions and ouer-all full of teres of
 loue *and* compassion. Whi oure lorde
 chose more to leue *and* dye in
 holy lond then in any oder
 10 londe *and* whi hit was clepid
 the holy londe. Off all oder londes the
 lond of byheste that men callith the holy londe is
 most worthy lady *and* souereyn of all oder londis
 for hit is blessid *and* halowyd by the precious
 15 blodde of our Lorde Jhesu Criste in the whiche lond
 hit likid hym to take flessch *and* blode of the
 virgyn Mary, *and* to enverne that lond with his
 blessid fette. *And* ther he wuld do many miraclis *and*
 preche the fayth *and* the law to vs Cristen men as to
 20 hys children. *And* ther he wulde suffre many repreuys
and scornys *and* dispites for vs. *And* he that was
 kyng of hevyn *and* erth of eyer *and* see *and* of all
 thyng wuld all oonly be clyppid kyng of that lond
 when he sayde. Rex sum Judeorum. That is, I am kyng

1 of Jewis for that tyme the Jewis occupied that lond,
 And therfor as we fynde yn holy scripture dyuers
 tymes the pepill wuld haue crownyd hym kyng. That
 lond chose our Lord byfore all oder londes as for
 5 best and most wurthy of the world for as the
 filozophur seyth. Virtus rerum in medio concistit.
 That is the vertu of thynges is yn the myddes. In the
 londe he wuld be bore and lede his lyffe and suffer

/ euerlastyng blysse, to wham our lady answerid: B46R
 10 "Knowist thou off[] the day or theoure when I shall
 passe oute of this world?" the Angell sayde: "The
iiid day folowyng after this, yn the vioure of the
 day shall be thi partyng out of the world". Then she
 askyde of the angell that all the apostolis at that
 15 tyme myght be with hur present. The angell grauntid
 that hit shuld be so as she wuld. Here endith the
 sayng of Saynt Mellite. Ouer thisoure lady Godis
 moder sayde to Seynt Bryde thes wurdis that folowith,
 as hit is wryte yn the boke of hur reuelacions.
 20 When a certeyn numbre of yeris were passid after the
 ascencion of my son hit fyll that on a day me longid
 sore, as I dud ofte, to come to my son and a angell
 that I had ofte say byfore apperid to me and sayd the
 tyme was come that I shuld come to my son

8/9 material missing in B, see Expl. Note 165/9-16 and Introduction. 10 of[] ofte
 B.

1 *and* to his blysse euerlastyng, *and* sayd *that* *the*
 frendys of my son, *that* is to say hes apostolis,
 shuld come to me *and* bury me. After *that* Y had *thes*
 tydynges Y ordeyned me yn all thyng to be redy ayen
 5 *that* tyme. Y yede *then* *and* visit all *the* places, as I
 wonyd to do, wher my son suffryd his passion". Ouer
this she sayde: "After *the* ascencion of my son Jhesu
 I levyd yn the world xv yere *and* all so moche more
 as fro *the* fest of *the* ascencion of my son to *that*
 10 tyme *that* I departid oute of *this* world. Vpon *that* day
and in *that*oure *that* I shuld passe oute of *this* world
 my mynd was rauysshid yn byholdyn[*g*] *the* wunderfull
 cherite of God. ~~Then my~~ solle yn *the* contemplacion
 was replete with so gret ioy *that* hit my3t nott hold
 15 hydsel~~f~~ but yn *the* consideracion my solle was
 departyd fro *the* body. Butt whatt thynges *and* how
 worthy *and* glori~~us~~ *they* were *than* *that* my solle saw,
and with what honowre *the* ffader *and* *the* son *and* *the*
 Holy Gost wurshippid my solle *and* ouer *that* with
 20 what multitude of angelis my solle was bore vp,
 noder *thi* witt may take hit noder I wull nott tell
the hit before *that* *thi* body *and* *thi* sowle be departid.
the apostolis *and* *them* *that* were *ther* with me when I
 yeld vp my spirite iknow well by *the* ly3t whatt

12 byholdyng] byholdynd B.

1 hevynly and gostly thynges were that tyme do with
 me". Hedyrto ys the reuelacion of Saynt Brygitt.
 When this glorius solle of our lady Godis moder was
 departid fro the body and layde on a bere, iiij
 5 damselles / the whiche wer abydyng and dwellyng with B46V
 hur byfore, with grete reuerens and drede they wassh
 this ladyis body and lade [hit] on a bere. Then the
 apostolis bar hur bod[ly] with grette solempnyte to
 the buryeng, syngyng In exitu Israel de Egypto
 10 etcetera. When they came to the mon[ul]ment wher she
 shuld be buryed with tender [blusynys and by
 devocion they had here and layd her yn the
 monument. Ouer this sayd our lady to Saynt Bryde:
 "In the tyme the[re] frendis of my sonne, the
 15 apostolis, buryed my body in the Vale of Josephat,
 with wham att buryng were angelis as thyke as motes
 yn the son. But wickyd spirites derst none come ny
 my body". That lady ded yn the erth lay xv days.
 And after that hit was with grete multitude of
 20 angelis take vp into hevyn [] with gret ioy and
 wurship. "My clothis that I was buryd yn abode styll
 yn the sepulcre and Y was then cloθid in suche maner
 clothynge as my son and my Lor[d] Jhesu Crist was
 cloθid yn. And Y tell the forsoth yn hevyn ys no

7 hit] om. B. 8 body] bod B. 10 monument] monment B. 11 busynys] vusynys B. 14 þe] þ B.
 20 hevyn] hevyn g B. 23 Lord] lor B.

1 body of manis kynde, but only the body of my blessid
 son *and my body*". Off the glorius assumpcion the
 angelis endited to Seynt Bryde yn the maner forme
 that folowith, seyng thus: "Forsothe hit ys for to
 5 belyue without any dowte [] that lyke as the body of
 Goddis sonne that neuer synned rose fro deth to lyve
 and is glorified with the Godhed so the body of hys
 moder most wurthy that neuer dud eny synne withyn
 few days after that she was buryd, by the holy vertu
 10 and pouer of God hit was wurshipfully take vp ynto
 hevyn and with the holy solle of the same virgyn hit
 was glorified". Furthermore the angell sayde: "ther
 may no herte suffice to comprehend the vnspekeable
 ioy that God shewid and did to all the holy felyshipp
 15 yn hevyn when his moder most welbelovyd dep[ar]tid
 out of this world and came to hevyn to his holy
 presens. Angelis by hur comyng ynto hevyn with
 gret gladnys glorified our Lord, ffor as bi the deth
 of Cristes body the fallyng of the angelles was
 20 fulfillid, so by the comyng of his modir hur ioy
 was multiplied / and encressid. Adam and Yeve with the B47R
 patryarkes and prophetes and all the that were
 delyueryd and bro3t out of hell prison and all oder
 that after Cristes deth come to the blysse, they made

5 dowte] dowte any dowte B, 10 pouer] (o *above line*) B, 15 departid] deptid B,

1 grete ioy of that holy wirgynis comyng ynto hevyn,
 yeldyng thankys and praysynges to God that honowryd
 her with so grete [] wurship the whiche so holy and
 so glor[]iusly ber her Lord and hur sauour.
 5 Hereaftir folowith the vertues
 of the name of oure lady Maria
 Ovre lady Godis moder sayd to Seynt Bryde: "Byholde
 and take hede how moche my son hath worshipt my
 name. My name as has hit red yn the Euangelyst is
 10 [Maria]. When angell[is] huryth this name they
 makith ioy yn here consciens and thankith God that
 for me and with me dud suche glory and that they se
 the manhed of my son glorified yn the Godhed. They
 that bith in purgatory when they hyrith this name they
 15 ioyth passyngly like as a sike man that lyggyth yn
 dred, yf he hure of any word of solas that plesith
 hym and lykyng to his herte hit turnyth hy[m] to
 grete ioy and comfort and all his body is ly3tid
 therwith. Good angelys when they hur this name by
 20 vertu of the name they anon drawith ham more nere to
 ham that bith good men and wemen. So develys and
 wyckyd sprytes att the hyryng of my name anon as
 aferd the fle fro a solle butt anon they turnyth
 theerto ayen also swiftly as an arow out of a bowe

2 thankys] *precedes cancelled* I B. 3 grete] grete wur B. 4 gloriously]
 glororiously. 10 Maria] *om.* B. angellis] angell B. 17 hym] hyn B.

1 but any mendement folow after. Also is ther no man
 ne woman so cold yn the loue of God ne so fer fro
 his loue, but yf he be dampnyde iff he nempt my
 name by the yntent that he will neuer turne [] ayen
 5 to hys olde custome of synne the which vsid he
 byfore then that devell shall goo fro hym anon and
 neuer turne to hym ayen after but yf he turnyd his
 wyll to any dedly syn. Neuerthelesse some ys suffryd
 to trobyll a man and to vex hym, nott to hys
 10 dampnacion but to haue therby the more rewarde. / Of B47V
 the grete mercy of oure lady
 Goddis moder. Owre lady se[ide] to Seynt
 Bryde: "As the hert hath no comforte ne makyth no
 ioy of a membre of the body that ys syke to that hit
 15 be hole ayen, anon after that hit is hole the [] hert
 is more ioyfull and glad, so [] do a man neuer so
 moche synne, yf he with all his herte turne to me
 ayen and amende hym truly anon Y am redy to ryceve
 hym. I take nott hede how moche he synnyd, butt I
 20 toke he[de] in whatt entent and will he turnyth
 ayen. I am clepid of men moder of mercy. The mercy
 of my son hathe made that Y am mercyfull. His sorow
 and his hevynys hath made me haue compassion and
 mercy. He is a wreche that the whyles he lyuyth wull

4 ayen] a ayen B, 12 seide] sent B, 15 the] the the B, 16 so] so I, 20 hede] he
 B,

1 nott come to mercy". Oure [Lord] sayde thes wordis
 to hys moder folowyng: "Whoso nempnyth the name and
 tristith yn the with purpose to amende hys dedys he
 shall haue the kyngdome of hevyn, and blessid be he
 5 or she that doth the seruyce for they shall neuer be
 forsake dede ne quyke". *Expliciunt*
meditaciones de vita et
passione et resurreccione et in
celum ascencione Ihesu Christi
 10 *secundum Bonaventuram et tertia*
sua et breuissima licet
fortississima edicione

[Lord] *om.* B.

TEXTUAL NOTES

- 1/20 In the centre margin in red textura: 'Brigitta'. In the right hand margin: 'De concepcione beatae marie virginis'
- 3/6 In left hand margin in textura: 'In reuelacione sanctae brigitte'.
- 4/21 In centre margin in textura: 'nota de reuelaciones elizabeth'.
- 6/5 In centre margin in textura: 'nota bene'
- 6/20 In centre margin in textura: 'nota de septem orationibus beatae marie uirginis', and '.1.'.
- 6/23 In centre margin '.2.'.
- 7/1 In centre margin '.3.'.
- 7/3 In centre margin '.4.'.
- 7/5 In centre margin '.5.'.
- 8/22 In 'whas', the 'h' and the 'a' seem to have been written over each other.
- 9/20 In r.h. margin in textura 'deo gracias'.
- 10/8 In l.h. margin 'cromacius' in small letters, possibly scribal hand.
- 11/4 In r.h. margin 'they' in scribal hand.
- 11/12 'hecia' of 'prophecia' might have been written over an earlier attempt at this word, but it is difficult to see what exactly happened.
- 13/14 In r.h. margin in textura: 'Ricardus de sancto Victore'.
- 14/6 In l.h. margin a periodus before (b.) 'blood'. For this sign, see Description of the Manuscripts, particularly the section on Punctuation. Further occurrences are at 15/9 r.h. margin after (a.) 'clerke'; 34/7 l.h. b. 'temple'; 35/6 centre margin b. 'ther'; 35/8 r.h. a. 'mooste'; 43/13 l.h. b. 'knelynge'; 52/8 r.h. a. 'and'; 52/13 r.h. a. 'cristen'; 55/17 l.h. b. 'for'; 59/16 .h. b. 'Si00e'; 62/19 l.h. b. 'hem'; 85/12 r.h. a. 'Than'; 86/17 l.h. b. 'also'; 87/6 r.h. a. 'drew'; 94/7 l.h. b. 'chyng' of 'worchyng'; 94/17 r.h. a. 'Herowde'; 96/11 r.h. a. 'so'; 98/10 l.h. b. 'mynde'; 99/12 l.h. b. 'And'; 102/23 l.h. b. 'Than'; 105/3 l.h. b. 'Oure'; 113/23 r.h. a. 'yparformyd'; 123/22 l.h. b. 'a3en'; 125/2 r.h. a. 'Seynt'; 131/9 r.h. a. 'Seynt'; 155/16 l.h. b. 'yn'.
- 14/15 In the centre margin are three or four scrubbed out characters followed by 'hete'.
- 14/21 Two vertical lines on either side of '0at', seemingly to

indicate word boundaries, as '0at' was inserted later.

17/18 In r.h. margin 'Gabriell quid significat' in hand C.

18/19 + 20 'swetnesse of' and 'thou marie' are in the margin. No line was drawn to indicate the r.h. boundary of column a, which confused the scribe, who carried on writing until the left hand boundary of column b. After the second line he keeps to an imaginary boundary of his column a.

18/22 After 'meke' comes a sign which looks remarkably like a modern comma.

19/19-20 This folio does not have the r.h. boundary of the l.h. column set out (cf above 18/19, 20), so that for two lines at the top of this folio the scribe continued writing until he came to the l.h. boundary of the r.h. column. 'swetnesse of' and (19/20) 'thou marie' have ended up in the margin between the two columns.

19/21-22 In l.h. margin 'Maria quid significat' in hand C.

20/4 Again, after 'ry3twysdom' there is a comma-like mark.

20/24 In r.h. margin 'Eves malison quid' in hand C.

22/19-20 In l.h. margin 'Jhesu quid significat' in hand C.

23/19-21 In l.h. margin of the underlined passage there is five times the abbreviation sign for 'scilicet'.

23/24-24/3 These lines are taken together by a brace in the l.h. margin with the words 'the see of Jhesus', all in hand C.

24/3-4 In the l.h. margin of the underlined passage there is three times the 'scilicet' sign.

24/8-9 In r.h. margin of the underlined passage are a further three times 'scilicet'.

24/21-23 In r.h. margin of the underlined passage are four times 'scilicet'.

26/12 In l.h. margin 'nota'

26/20-21 In l.h. margin three times 'scilicet'.

26/23-27/15 and 27/22-28/14 The right hand part of folio 11Vb and the left hand part of 12Ra are smudged, and it looks as if this smudge happened after writing was completed. The affected letters and words were overwritten to bring them out more clearly from the smudge. The hand tried to trace the existing letters faithfully, so that it could be scribal correction, but Hand C, which corrects throughout, cannot be ruled out. The affected words are:

26/23 'n' of 'ne'; 26/24 'no', half of the 't' and 'e' of 'doute',

't' of 'but', 'e' of 'he', 'lde' of 'tolde', 'to', 'ma' of 'marie'; 27/1 'onceyvyng' of 'conceyvyng', 'f' of 'of', 'hur', half the 'b', 'et' of 'Elizabeth', 'or' of 'for', 'eke', 'io' of 'ioye'; 27/2 'o', 'me' of 'merakull', 'the', half of 'h', 'ir' of 'anothir', 'for' of 'ffor', 'h' and half of 'y' of 'why', 'it'; 27/3 'was', 'ulde' of 'schulde', 'c', 'n' and 've' of 'conceyve'; 27/4 half of 'f', 'd' and 'u' of 'fadur', 'h' of 'sgeo'; 27/5 'mdued' of 'enflamdued', 'it' of 'with', 't' of 'the', 'ssyd' of 'blessyd', most of 'gladnesse'; 27/6 'defoute'; 27/10 'inpo' of 'impossibull', 'm' of 'may'; 27/11 'god', 'sp' of 'spekith', most of 'hit', 'm' and half of 'y' of 'may'; 27/12 'hall' of 'schall', 'be', 'don', 'And'; 27/13 most of 'blessid', 'marie', 'y θ e' of 'sy θ e', 'a' of 'as', 'well', 'as'²; 27/14 'as', 'I', 'can', 'and', 'I', 'have', 'and'; 27/15 half of 'g' and half of 'd' of 'godis'; 27/22 'heu' of 'heuen', most of 'abydeth'; 27/23 '3e' of '3ee', 'nd' of 'and', '3' and 't' of '3it', 'moo', 'Adam', 'and'; 27/24 'wofull', 'Eue', 'wi' of 'with', 'ynge' of 'wepyng', most of 'children', 'tha' of 'that'; 28/1 'of paradyse', 'nd' of 'and', 'peyne', 'of', 'helle'; 28/2 'ffalli' of 'fallith', 'now', 'lady', 'at', 'thy', 'th' of 'asketh', 'helpe', 'of'; 28/3 most of 'the', 'dethe', 'la' of 'lady', most of 'now', 'and'; 28/4 'yn', 'thy', 'comfort', 'of', 'of'; 28/6 'dr' of 'children', 'if' of '3if', 'tho' of 'thou', 'sake' of 'forsake', 'heuenly', 'pro' of 'profur'; 28/7 'h' of 'beth', 'lost', 'yf', 'thou', 'sey', 'nay', 'we', 'bet' of 'beth', 'f' of 'yf'², 'thou'², 'as' of 'assente'; 28/8 'be', 'deliuer', 'sau' of 'sauffe'; 28/9 'now and 3eue', 'a' of 'an', 'heuen', 'an' of 'and', 'erthe'; 28/10 'aftur', 'to', 'ere' of 'here', 'the', 'than', 'soo', 'ffor the'; 28/11 'lorde', 'hymself abydeth thy', 'woll do ry3t'; 28/12 'nou3t til thou', 'saide thyn answer he', 'fro'; 28/13 'heun seyng' shows 'thou', 'wymmen lete me now', 'her' of 'here'; 28/14 'y' of 'thy', 'voys', half of the 'g' and the 'o' of 'goode', 'wymmen'; 28/20 'ne seke', 'ry' of 'curyis', 'but', 'play' of 'playnely'; 28/21 half of the 'h' and the 'e' of 'hert', 'so schew', 'hen' of 'Then', 'seyd'.

27/9-10 In l.h. margin there are two '*scilicet*' abbreviations. In r.h.

margin: 'many wordes of men be θ e vnpossibell' in scribal hand.

27/23-28/3 These lines are taken together by a vertical line in the l.h. margin and drawn attention to by the word 'nota'.

28/6-7 These lines are taken together by a brace.

- 28/21-22 In the l.h. margin there are two '*scilicet*' abbreviations.
- 28/24 In r.h. margin '*Nota de perfecta humilitate*' in scribal hand.
- 30/9 In l.h. margin '*Nota de introitu Domini in ventrem virginis*' in scribal hand.
- 30/17 In l.h. margin '*hic recedit angelus a Domina Maria lic licencia*', with '*lic*' cancelled.
- 31/1 In r.h. margin in scribal hand '*doctor de lira*'.
- 31/2 '*conseyvyd*'. Originally the scribe wrote '*conseyvyng*'. He then changed the second '*n*' into a '*d*', and crossed through '*ge*'.
- 31/14 In centre margin in scribal hand '*Mag*'.
- 31/17 '*wham*' and '*sche*' are written very closely together, but a thin red line divides them.
- 31/24 In l.h. margin '*nota*', but not in the usual form of '*Na*'. Here there is only an *N* plus a flourish.
- 34/11 In l.h. margin in scribal hand '*had*'.
- 34/24 '*folke...at all ty-*' is taken in by a brace in l.h. margin.
- 35/8 In centre margin in scribal hand '*Brigitta*'.
- 35/8-19 These lines are taken together by a long vertical line in the r.h. margin connected to the underlining of '*in hem...mooste*'.
- 35/14 In l.h. margin in a different hand '*a holy charme*'. See 44/17-18 and 124/15 which may concern the same hand.
- 35/19 In l.h. margin in textura '*versus*'.
- 37/10 In r.h. margin in scribal hand '*seynt luke seyth*'.
- 39/13 In l.h. margin '*n*'.
- 40/22 In r.h. margin in scribal hand '*christus natus est*'.
- 42/8 In centre margin in scribal hand '*Bartholomeus*'.
- 42/23 In '*prostrate*' the letters '*trat*' are written over an erasure.
- 43/14 There is apart from the usual dot also a scribble above the '*y*' of '*hey*'.
- 44/11 '*to*' is repeated in confusion with the text in the margin.
- 44/16 The line following '*Innocencius tercius*' has nothing but a long horizontal line on it. This practice does not occur anywhere else.
- 44/17-18 In r.h. margin in a hand which is different from the scribal hand, hand B or C: '*Templum pacis Romae*'. This hand occurs only here, on f. 33Rb (see Textual Note 124/15) and possibly on f. 14Ra (35/14).
- 45/1 In l.h. margin a '*scilicet*' sign, in red this time.
- 45/24 In centre margin a partly illegible word, '*dicit*'?.

- 47/6 Between 'in' and 'the' is a stroke which looks like a misstroke but has not been cancelled in any way.
- 47/21-22 In l.h. margin in hand C 'Iesus quid. significat.'.
- 48/5 'fo[r]' 'fo' in T has a line through it, correction was perhaps intended.
- 48/12 In r.h. margin in hand C 'outward circum~~ms~~icion cesed'.
- 48/14 In r.h. margin in hand C 'ghostly circum~~ms~~icion quid'.
- 49/11 In l.h. margin in hand C 'Gods will quid'.
- 52/7 The scribal correction above the line, 'sey the' has subsequently been made darker and been re-inforced, perhaps by C, but only over the letters 'seyth', not over the final 'e'.
- 52/21 There is a smudge over the 'w' of 'whan'.
- 54/23-24 In r.h. margin '0e goynge of o[ur] lord into Egypt[t]' ('ur' of 'our' and 't' of 'Egypt' are conjectural emendations, as the text disappears into the binding).
- 55/3 'also' and 'nat' are written very closely together, and a red line has been drawn between them to indicate the word boundary.
- 56/10 'gret' is followed by an ink smudge, but no letters appear to have been lost as a result.
- 56/16 There is a hole in the membrane just over the 'w' of 'ouer0rew'. See Textual Note 57/18.
- 57/2 'Egipste' is written in red ink over an apparently scrubbed out earlier reading.
- 57/4-60/20 'dede...with' This passage is omitted in B. It is in fact one leaf of B, and would have been biiij in the quire numbering. It would have made up a sheet with bxiij, which is also missing, suggesting that this sheet was lost in its entirety. See also Textual Note 91/2, and for the collation of the manuscript, Description of MS Bodley 578.
- 57/18 There is a hole in the membrane, probably caused by erasure of characters after 'Jhesus'. The text on the other side of the leaf is mainly unaffected because the hole is interlinear there, but it looks as if it was not there when writing took place. See Textual Note 56/16.
- 58/20 From f. 20R the rubrication of majuscules ceases and hand B begins to contribute corrections.
- 59/17 In l.h. margin in hand C 'tribulacion'.

- 59/18 In l.h. margin in hand B 'Nota bene'.
- 62/23-63/2 These lines have been taken together by a brace in the l.h. margin in hand C. The word 'heresies' is written opposite the brace, and the words 'massis', 'almysdedis', 'ffastyngis', 'prayours' and 'purgatory' in the text have been numbered from 1 to 5, all by hand C. See Introduction.
- 63/2 In l.h. margin in hand B: 'Birgitta'.
- 63/17 'of'. It looks as if hand C traced the original addition by hand B. The omission mark in the text is in hand B.
- 64/7 In r.h. margin in hand B: 'Nota bene'.
- 66/7 One or two characters have been scraped out after 'a'.
- 66/16 In the l.h. margin in red textura: '3 gradus humilitatis'.
- 66/19-83/17 This passage is missing in T. The text given is as B.
- 66/19, 21, 24 In l.h. margin in scribal hand: 'primus gradus', '2us gradus', '3us gradus' respectively.
- 67/23 In r.h. margin, scribal, '11' (chapter numbering).
- 69/8 In r.h. margin, in scribal hand in a box: 'how our Lord was temptid of the fend'.
- 70/21 In l.h. margin in scribal hand: '3', presumably numbering the temptations, but there are no signs of 1 and 2.
- 72/4 In r.h. margin in scribal hand: '12' (chapter numbering).
- 74/15 In l.h. margin in scribal hand in a box: 'Off the asse'.
- 75/23 + 76/7 In l.h. margin in a later hand that is only found here and in the top margin of f. B22R (see note 76/6):
'Cayphas', 'Iudas'.
- 76/6 In the top margin of f. B22R in the later hand mentioned in the note above: 'What they should remember that doo y[te]l noo flessch on the wennesday' ('te' a conjectural emendation).
- 76/12 In r.h. margin in scribal hand: '13' (chapter number).
- 77/16 In r.h. margin in scribal hand: '14' (chapter number).
- 81/6, 81/12, 81/16, 81/21, 82/8 In r.h. margin '1um verbum', '2um verbum', '3um verbum', '4um verbum', in l.h. margin '5um verbum' respectively, in scribal hand. It relates to the enumeration of Christ's sayings in the text.
- 83/19 Here T resumes.
- 85/23 In l.h. margin, in hand C: '4 kinds of wills in Christ befor his passion'.

- 85/22, 85/23, 86/1, 86/4 In l.h. margin in hand C: '1', '2', '3', and '4' respectively, numbering the kinds of will.
- 87/2 In r.h. margin: 'vt dicit [] iudas fuit [] su peulus eadem [] die qui tradid[] *christum*'. The boxes [] indicate letters which run into the binding.
- 88/7 In l.h. margin: 'Nota bene'.
- 88/18 There is a scraped out space after 'for' with room for one character.
- 93/15 + 93/16 There is a re or er abbreviation sign in the shape of an 's' above the final 'r' of 'her' and 'ther' respectively. These are distinct from the simple final flourish sometimes found on these words, and have therefore been expanded.
- 91/2-94/12 'and...oθur' This passage is missing in B. It is the length of one leaf, and would have been the opposite leaf of b111j, which is also missing. Probably the entire sheet was lost, perhaps during binding. See Textual Note 57/4.
- 91/16 There is a smudge under the 'ro' of 'sorow'.
- 91/22 Something interlinear above 'ybounde' and an insertion mark between 'y' and 'bounde'.
- 95/24 and 96/19 (the other side of the leaf). There is a hole in f. 25, but the text runs around it.
- 96/14 There is an illegible cancelled word above the line after 'wery'. In r.h. margin: 'Nota', referring to the underlined 'And' in the text.
- 96/15 In r.h. margin: 'Birgitta'.
- 97/10 In r.h. margin: 'nota'.
- 97/15 In l.h. margin is an illegible sentence or passage of four lines in red textura.
- 97/20 In l.h. margin: 'nota'.
- 97/22 In r.h. margin: 'albis' and 'hale', both followed by some further illegible letters.
- 98/5 In r.h. margin: 'Barbar' plus illegible characters.
- 98/8 In r.h. margin: 'Eglañ' plus illegible characters.
- 99/2 For about 6 or 7 lines the main hand of T changes somewhat, although it is still recognisably the main hand. Perhaps a newly cut pen or a restart after a long break is to blame.
- 103/16-104/16 'and²...so wery'. This passage is not in B.
- 103/20 In the bottom margin of f. 27R is an 'h' plus a squiggle.

- 105/13-17 The first 8½ lines of f. 28Ra have been overwritten in darker ink, possibly by hand C. The affected words are: 'Than they toke a row raggid nayle and smot hit through his honde with an hamur to the rode-tree And suche place of his honde where hit was most thike and grettest of boon And for the peyne therof all the bloode drew ther toward'. Some of 27Va may be overwritten but it is not always easy to see.
- 105/19 In l.h. margin: 'nota'.
- 106/2 In l.h. margin: 'nota'.
- 106/10 In r.h. margin is a cross after 'his'.
- 107/15 In the l.h. margin in hand C: 'the cross was made of 4 maner of trees'. In the l.h. margins of ll. 16-18, 20, the numbers '1' to '4' appear, in hand C.
- 107/23 In l.h. margin: 'causis whi θat cross was so made', followed by the numbers '1' to '4' in the l.h. margins of ll. 108/1,5,9,14, all in hand C.
- 108/3 In r.h. margin in hand C: 'ceder not rote'.
- 108/10 In r.h. margin in hand C: 'palme token of victorie'.
- 108/15 In r.h. margin in hand C: 'olife signe of pece'.
- 112/1 In r.h. margin in textura: '3m verbum'.
- 112/10 In r.h. margin in textura: '4m verbum'.
- 113/7 In l.h. margin in textura: '5m verbum'.
- 113/15 In l.h. margin in textura: '6m verbum'.
- 114/11 In r.h. margin in textura: '7m verbum'.
- 116/16 In l.h. margin in textura: 'Birgitta'.
- 117/20 In r.h. margin in hand C: 'Gentyles who'.
- 118/3 In l.h. margin 'Limbo quid' in hand C.
- 118/10 In r.h. margin in hand B: 'Nota'.
- 118/12 In the top margin of f. 31V is written 'Respice hic' in the scribal hand.
- 118/13 In l.h. margin in hand B: 'de libro qui vocatur stimulus amoris'.
- 118/17 In l.h. margin 'In θe soule be 4 affections' in hand C.
- 118/17-18 The words 'ioye', 'sorow', 'hope', 'drede' have the numbers '1' to '4' written above them, in hand C.
- 118/21 In l.h. margin in hand B: 'Gaudium'.
- 119/5 Something has been scraped out in the l.h. margin.
- 119/9 In l.h. margin in hand B: 'dolores'.

- 119/13 In the r.h. margin is a word in hand B which looks like 'spai'. One would expect 'spes' or something similar in analogy with the 'gaudium' alongside 'joy' in the text (118/12) and 'dolor' alongside 'sorrow' (119/9).
- 119/22 In r.h. margin in hand C: 'hope 0e ground'.
- 119/24 In r.h. margin in hand C: 'good woorks the building'.
- 120/1 In r.h. margin in hand C: 'hope without woorks'.
- 120/3 In l.h. margin in hand C: 'works without hope'.
- 120/4 In l.h. margin in rubricator hand: 'timoris'.
- 120/8 In l.h. margin in hand C: 'fear ioyned with hope is good'.
- 120/10 In centre margin in hand B: 'who may be in dyspeyre'.
- 120/11 In l.h. margin in hand C: 'who dispayre'.
- 120/19 In l.h. margin in hand C: 'ghostly crucifing pleseth god'.
- 120/20 In r.h. margin in hand C: 'how christ ouercam all sinn in his passion'.
- 120/21 In r.h. margin in hand C: 'Pride 1e'.
- 120/24 In r.h. margin in hand C: 'Envie 2e'.
- 121/3 In r.h. margin in hand C: 'Couetousnes 3e'.
- 121/5 In r.h. margin in hand C: 'gloteny & lechery 4e'.
- 121/7 In r.h. margin in hand C: 'sloughth and idlenes 5e'.
- 121/11 In r.h. margin in rubricator's hand: 'Nota bene'.
- 121/12 In r.h. margin in hand C: 'to be crucified with christ quid'.
- 122/2 In l.h. margin in hand B: 'Nota bene'.
- 123/13 'pursew'. T has 'pusew' with the 'u' subpuncted plus an 'ur' abbreviation.
- 124/15 In the r.h. margin in a later hand, neither B nor C: 'Longus'. It seems to be the same hand that wrote 'Templum pacis Romae' in 44/17-18.
- 125/20-21 In l.h. margin in hand of rubricator: 'Nota bene multi vulnerum ihesu christi'.
- 127/12 In l.h. margin in hand of rubricator: 'deposicio domini de cruce'.
- 129/7-9 Four lines in column 34Va, running from 'contricion' to 'Sche by' have been taken together by a brace in the l.h. margin. In the middle of the brace is the word 'teares', and at the top and the bottom the word 'of', all in hand C.
- 129/9 In the r.h. margin is a cross.
- 133/12 In the l.h. margin 'Nota bene'.

- 135/2 In the bottom margin of f. 36R are two horizontal lines in red, some scribbled letters in textura: 'am', 'e', and the word 'Gloria'.
- 139/23 In the l.h. margin in hand B: 'Nota de beata *virgine* in sabato sancto'. There is also a vertical line, perhaps meant as a kind of brace, extending from 'gostly' l. 22 to 'be' 140/2.
- 140/3-4 In the l.h. and r.h. margin are 'scilicet' abbreviations (one on each side).
- 141/23 In the l.h. margin in hand B: 'De aparicione de *Domine* ad matrem suam in die primo'.
- 145/8 After 'for' about 3 characters have been scraped out. These would probably have formed the word 'thy', as B reads 'θi' at this point.
- 145/9-10 In the l.h. margin in textura: 'hic apparuit *dominus* magdalene'.
- 146/11-12 In the centre margin in hand B: 'Quomodo aparuit *dominus* duabus mulieribus'.
- 146/18-19 In the centre margin in hand B: 'Quomodo aparuit *dominus* Joseph ab Aramathya'.
- 148/10 In the r.h. margin in hand B: 'Quomodo aparuit *dominus* duobus disciplis'.
- 148/15 In the r.h. margin in hand B: 'lira'.
- 150/15 The T reading 'That' has a line over it, showing that the scribe intended to write 'Than' but anticipated the following 'at'.
- 152/10 In the r.h. margin in hand B: 'Nota bene'.
- 152/21 In the r.h. margin in hand B: 'Attende et fac sit'.
- 153/4 In the l.h. margin in hand C: 'Pentecostes quid'.
- 155/9-12 and 158/9-11 There are two holes in the membrane, which were there before writing took place.
- 155/16 In the l.h. margin in hand B: 'Nota bene'.
- 157/11 In the l.h. margin is a symbol in hand B, the meaning of which I have not been able to trace.
- 157/18 In the l.h. margin in hand B: 'Nota bene'.
- 158/2 In the centre margin in hand B: 'in hye'.
- 158/18-20 In the centre margin in hand B: 'In reuelacionibus sancte Byrtgytte'.
- 159/5 MS T ends here. See Description of MS Trinity College Cambridge B.15.42.
- 159/18 In the r.h. margin is a paragraphus mark after 'mynd'.

- 160/11 In the l.h. margin is a paragraphus mark before ' be forbete'.
161/5 In the l.h. margin: 'Symeon'.
161/16 In the l.h. margin is a paragraphus mark before 'hold'.
162/19 In the r.h. margin is a paragraphus mark after 'est'.
162/24 In the r.h. margin: 'et vide'.
163/13 In the r.h. margin is a paragraphus mark after 'putas'.
163/19 In the r.h. margin is a paragraphus mark after '0at'.
164/24 In the l.h. margin is a paragraphus mark before 'when'.
165/17 In the r.h. margin: 'Maria ad Brigitte de eius assumpcione'.
166/13 In the r.h. margin is a paragraphus mark after 'my'.
167/2 In the r.h. margin is a paragraphus mark after '0e'.
167/6 In the l.h. margin is a paragraphus mark before 'drede'.
167/13 In the l.h. margin: 'Maria ad Brigittam'.
167/18 In the l.h. margin is a paragraphus mark before 'that'.
168/2 In the l.h. margin is a paragraphus mark before 'and'.
168/12 In the l.h. margin is a paragraphus mark before 'Furthermore'.

EXPLANATORY NOTES

1/1 MS B has a Prologue, which is printed in the Appendix.

1/1-18 This passage is a very close translation of part of the Latin *De Pseudo-Matthaei evangelio* (*Ps-Matthew*), printed by C. Tischendorf in *Evangelia Apocrypha* (Lipsiae: Hermann Mendelssohn, 1876) pp 51-112. *LOL* follows the version on p. 112. In the prologue to *Ps-Matthew* it is claimed that it was written by Matthew in Hebrew, and translated by Jerome into Latin. In fact it is a Latin paraphrase of the Greek *Protevangelium Jacobi*, the earliest apocryphal gospel dealing with Mary's early life. The *Pseudo-Matthew* describes events from the conception of Mary to the return of the Holy Family from Egypt, and Christ's boyhood miracles in Israel. For a discussion of the attachment of the apocryphal correspondence of Jerome to the *Ps-Matthew* see E. Amann, *Le Protévangile de Jacques* (Paris: Letouzey et Ané, Editeurs, 1910) p. 74. He also discusses the relationship between the *Ps-Matthew* and the *De Nativitate Mariae*, another, much abbreviated, Latin version, which is also used in the *LOL* (see Explanatory Note 10/6-12/24). On the legend of St Anne's three marriages, see M. Förster 'Die Legende vom Trinubium der hl. Anna' in *Probleme der englischen Sprache und Kultur* Festschrift Johannes Hoops...hrsg v. Wolfgang Keller (Germanische Bibliothek, Abt. II, Bd. 20) (Heidelberg: Carl Winter's Universitäts-buchhandlung, 1925) and Lpp 10 B. Kleinschmidt, 'Das Trinubium (Dreiheirat) der hl. Anna in Legende, Liturgie und Geschichte', *Theologie und Glaube*, 20 (1928), pp. 332-44. The *Cursor Mundi* (vol. II of *The Southern Version of Cursor Mundi*), ll. 10149-10174 also mentions the story of Joachim and Anna.

1/20-21 Both T and B give confused readings here, but T has the possible meaning: 'O Lord, to Whom all things will (eventually) come, forseeing all things, etc.' (*MED* 'comen to' v. 4c "to come into someone's possession or power").

2/2-22 *Revelations* Book I, ch. 9, ll. 13-26, which is followed closely.

2/20 'vnsposibell' in T is not attested in the *OED* or the *MED*, and the error probably occurred because of confusion with the previous adjective 'vnspeckable' with which it shares the first four letters. Cf. *Revelationes*: 'impossibile esset dictu').

2/12-13 Cf. *Revelationes*: 'caritate divina', and two lines further: 'divina dileccione'.

- 3/1 Translate: to be held holy and sanctified on the 8th day of December. 'It' and 'hit' in line 2 refer to the conception of Mary.
- 3/6-4/9 *Revelationes* Book VI ch. 56.
- 3/6-9 *Revelationes*: 'Quando vero ego nata sui, non latuit Diabolos, sed per quamdam similitudinem loquendo'. The earliest example in the *OED* of 'manner of speaking' is from 1532, in which it means 'form of expression' (sth. not to be taken literally). Neither Lewis & Short nor Niermeyer give the expression in Latin, although Lewis & Short enter 'similitudo' n. f. II D *In partic., rhetor. t.t.*, a comparison, simile, similitude. I propose to translate the passage: 'it was not hidden from the devils, but [known to them] in a manner of speaking', i.e. they knew, but not properly.
- 3/13-14 The reading in T makes no semantic sense, especially in comparison with *Revelationes* at this point: Si investigemus omnia interiora eus.
- 3/15-16 Cf. *Revelationes*: Nec invenitur in ea macula, ubi cuspis peccati infigatur. The difficulty is the 'cuspis peccati', which B renders 'skynnes synne'. 'Skin' could possibly mean 'man' (cf. *MED* skin n. (1) 1a(d) 'pore skynnes' = poor people), to give: 'man's sin', but that does not translate 'cuspis peccati' which means: the lance of sin or the point of sin. Although T repeats itself with 'spot of vncleennesse', it seems the closest to *Revelationes*.
- 4/11-10/6 *MVC* chapter 3, which is followed very closely.
- 4/14-17 At this point the *MVC* simply states: 'Unde scire debes, quod dum esset trium annorum, fuit a parentibus oblata in templum, et ibi stetit usque ad decimum quartum annum'. However, compare for these lines *Pseudo-Matthew* ch.2: 'Tu nosti Domine ab initio conjugii me hoc vovisse, ut si dedisses mihi filium aut filiam, obtulissem illum tibi in templo sancto tuo' (Edn. Tischendorf 1876 p. 57), which is translated: 'For thou, God, knowest my heart, that from the beginning of my marriage, I confess to have made this vow, that if thou, O God, shouldst give me son or daughter I would offer them to thee in thy holy temple' by B.H. Cowper in *The Apocryphal Gospels* (London: Williams & Norgate, 1870), p. 31. Also, in *De Nativitate Mariae*, ch.1 (pr. C. Tischendorf 1876 p. 113): 'Voverunt tamen, si forte deus donaret eis sobolem, eam se domini servitio mancipaturos', translated as follows by Cowper, p. 85: 'But they vowed, that if God perchance

should give them offspring they would yield it to the service of the Lord'.

4/22-24 Compare *Psalms* 26.10: 'Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me' (trsl. Knox: 'Father and mother may neglect me, but the Lord takes me into his care').

8/15-10/5 From 'Also Seint Jerom writeth' the *LOL* follows the *MVC* chapter 3 closely, but compare also *Ps-Matthew* chapter 6, which is very close to the *MVC* here.

8/19 'fro vnderne vnto none scheo ocupid hur in weuyng and suche hondeworke as sche couθ do'. This is the only passage where the reading in *Ps-Matthew* is closer to the *LOL* than the reading in the *MVC*. *Ps-Matthew*: 'a tertia autem usque ad nonam textrino opere se occuparet'. The *MVC* reads 'externo' for 'textrino' (weaving), but perhaps this was not clear in the Latin exemplar used by the scribe of the *LOL*, as he adds: 'and suche hondeworke'. In other passages where *Ps-Matthew* and the *MVC* differ the *LOL* follows the *MVC*. That, together with the probability of a scribe continuing with a Latin exemplar he was already copying from (the previous passage is based on the *MVC*) leads me to think the *LOL* here used a version of the *MVC* as his source.

9/2 This line occurs neither in the *MVC* nor in *Ps-Matthew*: 'And whan nede were scheo toke slepe at dew tyme'. It might have occurred in the particular exemplar used, or it could be an expression of the general tendency of the *LOL* to be concerned with the precise practical detail of events.

9/3 The pres. ppl. 'lernynge' (B lernyd) translates 'eruditor' in the *MVC*. In line 5 it translates 'elegantior' (B lokyng). It is not necessarily an error, because in l. 3 it is followed by 'and mooste wyse' to give the possible meaning: she was most (active in) learning and (therefore) most wise. Equally in line 5 'lernynge' is followed by 'and mooste besy'.

9/6 Between 'charite' and 'stedfast' in line 8 an eyeskip might easily have taken place because of the repeated 'she was'. The *MVC* reads: 'in charitate gloriosior, in puritate purior, in omni virtute prefectior. Brat enim constans'. On this basis the reading in B has been admitted.

9/22 'and whan they ete or dranke for to 3eue all the thankys to, as sche dide'. This phrase occurs neither in the *MVC* nor in *Ps-Matthew*.

10/2 'seyn speke'. Cf. T.F. Mustanoja, 'A Middle English Syntax', *Mémoires de la Société Néophilologique de Helsinki*, 23 (Helsinki: Société Néophilologique, 1960), p. 526-527 on the infinitive as a predicate accusative. According to Mustanoja 'the construction seems to occur first after certain causative verbs, but its use after verbs of perception is remarkably ancient, too' (he quotes an example with 'to see').

10/6-12/24 'Also the same doctour'. With this phrase the *LOL* departs from the *MVC*, and uses for the passage from 10/6-12/24 (...Nazareth) *De Nativitate Mariae* (*DeNatMar*, ed. in Tischendorf 1876, pp. 113-121. This is a Latin text to which an apocryphal letter of Jerome to Cromatius and Heliodorus became attached (see Amann, p. 74), but which was more probably written by Paschasius Radbertus (see p. 182 of T.A. Agius, 'On Pseudo-Jerome, *Epistle ix*', *Journal of Theological Studies*, 24 (1922-23), pp. 176-183 and D.C. Lambot, 'L'Homélie du Pseudo-Jérôme sur l'assomption et l'Evangile de la Nativité de Marie d'après une lettre inédite d'Hincmar', *Revue bénédictine*, 46 (1934) p. 281-2) It describes events from the conception of Mary to the birth of Christ in a more restrained manner than the *Ps-Matthew*. *DeNatMar* is one of the cluster of texts of which *Ps-Matthew* is also a part. The *LOL* uses chapters 7 and 8.

10/21 'Vovete et redite' *Psalm* 75:12:

'Vovete et reddite Domino Deo vestro'

'To the Lord your God let vows be made and paid'

11/6-8 'the byschopp goynge [] nye as the maner askyd that tyme to receyue the counsell of God'. Compare *DeNatMar*, ch. 7: 'pontifex ad consulendum deum ex more accessit'. *Accedo* can mean 'to come, to go', or 'to near, to approach' (Lewis & Short *accedo* v.n.). Of these two the *LOL* was probably trying to render 'approach' with 'goyng nye'. His correction was therefore meant to move 'as' from its position before 'nye' to its position in 'as the maner askyd' (ex more). This is also B's reading.

11/9 'they all hurrynge' translates *DeNatMar*, ch. 7: 'cunctis audientibus', 'in the hearing of all' (transl. Cowper, p. 92).

11/12-21 *Isaiah* 11:1-3

'From the stock of Jesse a scion shall burgeon yet; out of his roots a flower shall spring. One shall be born on whom the spirit of the Lord will rest; a spirit wise and discerning,

a spirit prudent and strong, a spirit of knowledge and of piety, and ever fear of the Lord shall fill his heart'.

Cf. the *LOL*'s reading 'sapientie' for 'scientiae' (knowledge).

12/14-15 'and seyng hem alle'. Compare *DeNatMar*, ch 8: 'et in cacumine eius columba de caelo veniens consedisset'. B and T agree in this confused reading, perhaps brought on by misreading 'videns' for 'veniens' in their exemplar.

12/24-13/3 *Luke* 1:26,27:

'In mense autem sexto, missus est angelus Gabriel a deo in civitatem Galilaeae, cui nomen Nazareth'.

'When the sixth month came, God sent the angel Gabriel to a city of Galilee called Nazareth'.

13/8-13 The 'devout servant' on whose revelations this passage is allegedly based has not been identified. Elizabeth of Schönau, whose visions were written down by Abbot Ekbert, is a strong candidate, but I have not been able to trace the exact passage. *Cf* F.W.E. Roth, *Die Visionen der hl. Elisabeth* (Brünn: Verlag der 'Studien aus dem Benedictiner- und Cistercienser Orden', 1884).

13/14 This might refer to the *De preparatione animi ad contemplationem, liber dictur Benjamin Minor*, or *De gratia contemplationis, seu Benjamin Major*, both by Richard of St Victor, *P.L.* vol. 196 cols 1-202), but I have not been able to trace the exact passage.

13/19 'without schewyng of voys'. She read silently.

13/19-21 'how it was seide of Ysaie' *Isaiah* 11:1-3.

14/10-11 'is regnyng the hole and all the pertis'. The soul reigns over the body as a whole as well as all its parts.

15/17 Both T and B read 'lady', but this does not make logical sense. 'Body' is easily mistaken for 'lady' and makes perfect sense as the counterpart to the soul in 1.18.

16/12-17/10 *Luke* 1:26-38

16/15 The *LOL* does not translate 'de domo David' of the Vulgate in connection with Joseph.

16/20 'founde grace at Gode' The 'at' is intended to translate 'apud' in the Vulgate.

16/21 'Lo þu schalt conceyue a chylde and thou schalt calle his name Jhesu' does not translate the Vulgate entirely at this point: 'ecce concipies in utero, et paries filium, et vocabis nomen eius Iesum'.

17/7 'yn hure elde' leaves out some of the Vulgate: 'quae vocatur

sterilis'.

17/11-30/13 St Bernard of Clairvaux, *Super Missus Est*. The *LOL* intersperses passages from the Vulgate with material from Bernard. Selected sentences from Bernard are used, and they are ordered differently. Sometimes confused readings result from the translation of the Latin. For a complete comparison, consult *P.L.* vol. 183 cols. 55-88. An anonymous translation appeared in 1843, *Four Homilies of St Bernard, Abbot, upon the incarnation of our Lord Jesus Christ* (Edinburgh: R. Grant & Son; Aberdeen: A. Brown & Co.; London: J. Leslie, 1843). In the notes below are given the passages from Bernard's Latin actually used by the *LOL*. It may be noted that the *Legenda Aurea* (ed. Th. Graesse (Lipsiae: Impensis Librariae Arnoldianae, 1850)) uses a similar procedure to that of the *LOL* when dealing with the Annunciation, interspersing the Vulgate with passages from Bernard. There is no indication that the *Legenda Aurea* or the *LOL* were aware of each other's versions. L#

17/12-23 'Hit was semely...yspoused to Joseph'. This is a rough summary of *Super Missus Est*, *Homily 1 nr 2*. Bernard's 'quod interpretatum fortitudo Dei dicitur' is translated in rather a confused manner in an attempt to explain that Gabriel's name tells us why he was chosen to be the messenger in this case. The equivalent of 'how he wolde ly3te...sent' is not found in Bernard at all.

17/23-18/5 'But to wham...yn glorious Marie'. Cf *Hom 1 nr 5*: 'Ad quem? Ad virginem desponsatam viro, cui nomen erat Joseph. Quae est haec virgo tam venerabilis, ut salutetur ab angelo; tam humilis, ut desponsata sit fabro? Pulchra permistio virginitatis et humilitatis'.

18/5-8 'But 3ut was hit...all the best'. Cf. *Hom. 1 nr 7*: Est tamen majus aliquid quod mireris in Maria: scilicet cum virginitate fecunditas'.

18/8-9 'For whi many haue be maydons as sche was thou3h they were no so clene ne semyd as sche was'. This has no parallel in Bernard.

18/9 'semyd' is not attested, but it could be a misspelling of 'seme' adj 'comely, attractive', through confusion with 'semen' v. or 'semely'.

18/9-11 'But mayde meke...schall be'. Cf. *Hom. 1 nr 7*: 'A saeculo enim non est auditum ut aliqua simul mater esset et virgo'.

18/11-14 'Maydenhode is good...that is loste'. Cf *Hom. 1 nr 5*:

'Laudabilis virtus virginitas, sed magis necessaria humilitas. Illa consulitur, ista praecipitur. Potes denique sine virginitate salvari; sine humilitate non potes. Potest, inquam, placere humilitas, quae virginitatem deplorat amissam;'.
 18/14-16 'Therfor yf thou...mekenesse'. Cf. *Hom.* 1 nr 5: 'si non potes virginitatem humilis imitare humilitatem virginis'.
 18/16-17 'ffor without dout...made hit'. Cf. *Hom.* 1 nr 5: 'sine humilitate autem (audeo dicere) nec virginitas Mariae placuisset'.
 18/17-20 'and therfor Marie...his mayde'. Cf. *Hom.* 1 nr 6: 'Maria virginem se oblita gloriatur de humilitate. Respexit, ait illa, humilitatem ancillae suae'.
 18/20-21 'Ther beth few...beth meke'. Cf. *Hom.* 1 nr 6: 'Non omnium quidem est virginitas: multo tamen pauciorum est cum virginitate humilitas'.
 18/21-22 'Hit is bettur...mayde'. Cf. *Hom.* 1 nr 6: 'Alioquin expedit tibi virginem non esse, quam de virginitate insolescere'.
 18/22-23 'Whoso may be...ben'. Cf. *Hom.* 1 nr 6: 'Quod si et virgo, et humilis es, quisquis es, magnus es'. Bernard does not have anything equivalent to 'wyf' in the *LOL*. The *LOL* seems to understand this passage in Bernard as a description of Mary rather than a precept for women.
 18/23-19/2 'But blessid be...heuenly modurhod'. Cf. *Hom.* 2 nr 1: 'Dedit ergo Virgini partum, qui ei jam ante et virginitatis inspiraverat votum, et humilitatis praerogaverat meritum'.
 18/24 'singular' is attested in the *MED* as *adj* with the meanings: 'special, particular' or 'alone, single', and as *adv* 'in single combat, solitarily' or 'separately, individually'. As T and B agree, and the form is attested in the *MED*, I propose the meaning 'specially, particularly' for the *adv* on the basis of one of the meanings of the *adj*.
 19/2-6 'Be 3e now...meke sister' This is a summary of *Hom.* 2 nr 3: 'Laetare pater Adam, sed magis tu, o Eva mater. Ambo, inquam, consolamini super filia, et tali filia; sed illa amplius, de qua malum ortum est prius, cujus opprobrium in omnes pertransiit mulieres'. For the contrast between Eve and Mary, see also St Augustine, *Sermons for Christmas and Epiphany* in *Ancient Christian Writers*, 15, trsl. T.C. Lawler (Westminster Maryland: The Newman Press, 1952), no. 2, 73, and ch. 3 'Medieval Views of Female

- Spirituality', p 39, of E. Robertson, *Early English Devotional Prose and the Female Audience* (Knoxville: Univ. of Tennessee Press, 1990).
- 19/3-5 For the pain in childbirth as punishment for Eve, see Genesis 3:16.
- 19/6-9 'Adam put defawte...nou3t'. Compare *Hom.* 2 nr 3: 'qui utique dum se imprudenter excusare conaretur, crudeliter illam accusare non cunctatus est. Verba malitiae sunt haec, quibus magis augeas quam deleas culpam'.
- 19/9-12 'But now...but through a woman'. *Hom.* 2 nr 3: '; filia pro matre respondeat, ipsa matris opprobrium auferat, ipsa patri pro matre satisfaciat: quia ecce si vir cecidit per feminam, jam non erigitur nisi per feminam'. Bernard does not mention that this was a wise ordinance by God, as the *LOL* does. The idea of Mary as expiator of the sin of Eve goes back to the second century (see J.B. Carol *Mariology*, 3 vols (Milwaukee, 1954), I, 110, mentioned in S.M. Horrall ed, *The Lyf of Oure Lady, Middle English Texts*, 17 (Heidelberg: Carl Winter Universitätsverlag, 1985). It is the co-redemptionist position that Mary's consent was necessary for Christ's conception (Carol I, 113 ff. and 291 n. 51).
- 19/13-20 'Therfor one woman...fare wele'. *Hom.* 2 nr 3: 'Reditur nempne femina pro femina, prudens pro fatua, humilis pro superba; quae pro ligno mortis gustum tibi porrigat vitae, et pro venenoso cibo illo amaritudinis dulcedinem pariat fructus aeterni. Muta ergo iniquae excusationis verbum in vocem gratiarum actionis, et dic: Domine, mulier, quam dedisti mihi, dedit mihi de ligno vitae, et comedi; et dulce factum est super mel ori meo, quia in ipso vivificasti me'.
- 20/8-18 'haile ful of grace...creatures'. *Hom.* 3 nr 4: 'Ave, inquit, gratia plena, Dominus tecum. Non dixit, Dominus in te; sed Dominus tecum. Deus enim qui ubique aequaliter totus est per suam simplicem substantiam'. The *LOL* does not translate 'non dixit' in any way.
- 20/18-22 'neuertheles he is...chaste body'. *Hom.* 3 nr 4: 'Sed cum ita sit cum omnibus sanctis, specialiter tamen cum Maria: cum qua utique tanta ei consensio fuit, ut illius non solum voluntatem, sed etiam carnem sibi conjungeret; ac de sua. Virginisque substantia unum Christum efficeret, vel potius unus Christus fieret.
- 20/23-21/2 'Blessid be thou...alle thy children'. *Hom.* 3 nr 7:

'Benedicta, inquam, tu in mulieribus, quae illam generalem maledictionem evasisti, qua dictum est, In tristitia paries filios. (Genesis 3:16)'.
 21/2-7 'as God seid... Holy Gost'. This passage has no parallel in Bernard.

21/7-9 'thou schalt... haue no sorowe'. *Hom* 3 nr 8: 'Concipies, sed sine peccato, grvida eris, sed non gravata; paries, sed non cum tristitia: nescies virum, et gignes filium'.

21/9-14 'and so schalt thou...folowen her'. *Hom* 3 nr 7: '; et nihilominus illam, qua secutum est, Maledicta sterilis in Israel (Exod. 23:26; Deut. 7:14): ac singularem consecuta es benedictionem, ut nec sterilis maneat, nec cum dolore parturias. Dura necessitas, et grave jugum super omnes filias Evae!'. Note, however, that 'by euche son of thy fruyt' has no parallel in Bernard and is slightly problematic as regards its meaning. 'euch' is an attested spelling for 'ech' (*MED* 'ech', *pron.* 1 (a) each) but it would be difficult to translate 'each' in this context.

21/14-22 'But Marie when...to hure 0us'. *Hom.* 3 nr 9: 'Quae cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio. Solent virgines, quae verae virgines sunt, semper pavidae, et nunquam esse securae; et ut caveant timida, etiam tuta pertimescere, scientes se in vasis fictilibus thesaurum portare pretiosum. Ac proinde quidquid novum, quidquid subitum fuerit ortum, suspectas habent insidias, totum contra se aestimant machinatum. Sciebat prudens virgo, quod saepe angelus Satanae transfigurat se in angelum lucis:'.

21/22-22/10 'Then the angell...thou haste founde'. *Hom.* 3 nr 10: 'Tunc angelus intuitus Virginem, et varias secum volvere cogitationes facillime deprehendens, pavidam consolatur, confirmat dubiam, ac familiariter vocans ex nomine, benigne ne timeat persuadet. Ne timeas, inquit, Maria, invenisti gratiam apud Deum. Non sum homo, sed spiritus; et Dei angelus, non Satanae. Ne timeas, Maria, invenisti gratiam apud Deum. Invenisti quod quaerebas, invenisti quod nemo ante te potuit invenire, invenisti gratium apud Deum. Quam gratiam? Dei et hominum pacem, mortis destructionem, vital reparationem. Haec est ergo gratia, quam invenisti apud Deum'. The *LOL* details precisely *how* the angel knew Mary's thoughts ('by hure chere and hure stylnesse') where Bernard simply states: 'facillime deprehendens'. Note also how

the *LOL* renders 'quod nemo ante te potuit invenire' rather more dramatic with 'othir wymmen hathe sougte grace as thou haste, but thou haste founde grace', contrasting Mary firmly with 'other women'.

22/10-15 'For longe...that ylke mayde'. This passage is not in Bernard and reiterates material used earlier. It identifies the narrative line in this long passage of commentary on the Annunciation.

22/15-21 'For lo...fro her synnes'. Cf. *Hom.* 3 nr 10: 'Ecce concipies et paries filium, et vocabis nomen ejus Jesum. Intellige, prudens Virgo, ex nomine Filii promissi, quantam et quam specialem gratiam inveneris apud Deum. Et vocabis, ait, nomen ejus Jesum. Rationem hujus vocabuli alius evangelista ponit angelo sic interpretante: Ipse enim salvum faciet populum suum a peccatis eorum. (Mat. 1:21)'.

22/21-23/1 'Ther haue be...folke from her synnes'. Cf. *Hom.* 3 nr 11: 'Duos Jesus lego in typo hujus, quem nunc in manibus habemus, praecessisse, ambos populis praefuisse: quorum unus populum suum de Babylone eduxit, alter suum in terram promissionis introduxit. (...), sed nunquid salvabant a peccatis eorum? Is autem noster Jesus et a peccatis salvat populum suum. Ipse enim salvum faciet populum suum a peccatis eorum'.

23/1-3 'ffor why he schall be moche...Heyeste'. Cf. *Hom.* 3 nr 12: 'Hic erit magnus, et Filius Altissimi vocabitur'.

23/3-4 'He is now a gret God...oo gretnesse'. An abbreviated and confused rendering of *Hom.* 3 nr 12: 'Et quis magnus, ait, sicut Deus noster? (Psalm 76:14) Plane magnus, qui tam magnus, quam Altissimus, quia et ipse Altissimus'.

23/4-5 'But he schall be a grete man...prophyte schall he be'. Cf. *Hom.* 3 nr 13: 'Hic erit magnus. Magnus homo, magnus doctor, magnus propheta'.

23/5-6 'and all men schall worschip hym for his gretenesse'. This is not found in Bernard.

23/6-12 'He schal be moche...he is full gret'. Cf. *Hom.* 3 nr 13: 'Et tu quidem, o Virgo, parvulum paries, parvulum nutries, parvulum lactabis: sed videns parvulum, cogita magnum'. Note how the *LOL* creates a picture of tenderness and care out of this brief mention in Bernard. This emphasizes the role of Mary and provides dramatically lively detail. It also prefigures the description in the *LOL* of the

Nativity of Christ, based on St. Bridget's *Revelations*. Cf 41/23-42/7.

23/12-16 'Lytel yn manhode...of thi grace for'. This passage is not found in Bernard.

23/16-19 'thi sone Jhesu schall...and oo Jhesu'. Cf *Hom.* 4 nr 4:

'(...), sed etiam id quod de tua substantia sociabit sibi, ex hoc jam vocabitur Filius Dei, quemadmodum et is qui a Patre est ante saecula genitus, tuus quoque amode reputabitur filius. (...); ut tamen non sint duo filii, sed unus. Et licet aliud quidem ex te, aliud ex illo sit; jam non tamen cujusque suus, sed unus utriusque erit filius'.

23/18 'but two kyndes: of God and man' refers to the dual nature of Christ.

23/20-21 'God schall 3eue hym...wythout ende'. *Luke* 1:32-33: 'Et dabit illi Dominus Deus sedem David patris sui. Et regnabit in domo Jacob in aeternum, et regni ejus non erit finis'

23/21-24/3 'God schall 3eue...clene consience' is a rendering of part of *Hom.* 4 nr 1 while providing more detail. Cf Bernard: 'Dabit ergo ei Dominus Deus sedem David patris sui, non typicam, sed veram, non temporalem, sed aeternam; non terrenam, sed coelestem'.

24/3-4 'And yn the hous...ende'. *Luke* 1:33.

24/4-8 'That is yn heuently...off Lordes'. This is a summary and slightly confused version of *Hom.* 4 nr 2: 'Quis ex nobis est, qui juxta interpretationem nominis Jacob, supplantet diabolum de corde suo, luctetur cum vitiis et concupiscentiis suis, ut non regnet peccatum in suo mortali corpore, (...). Beati in quibus Jesus regnabit in aeternum, quia et ipsi cum eo regnabu, et regni hujus non erit finis. O quam gloriosum est regnum illud, in quo reges congregat sunt, convenerunt in unum, ad laudandum scilicet et glorificandum eum qui super omnes est Rex regum et Dominus dominantium'.

24/8-9 'Then seide Marie...no man'. *Luke* 1:34.

24/10-21 'Furste scheo was...his wille'. Cf *Hom.* 4 nr 3: 'Primo quidem prudenter tacuit. (...); ita ergo confirmata, fide scilicet depellente timorem, laetitia vercundiam, dixit ad angelum: Quomode fiet istud? quoniam virum non cognosco. Non dubitat de facto, sed modum requirit et ordinem. Quasi decet: Cum sciat Dominus meus, testis conscientiae meae, votum esse ancillae suae non cognoscere virum; que lege, quo ordine placebit ei ut fiat istud? Si oportuerit me frangere votum, ut pariam talem filium; et gaudeo de filio, et

doleo de proposito: fiat tamen voluntas ejus'. Ms B of the *LOL* omits this passage.

24/11 'toke her to hur' is not attested in the *OED*. The closest sense would be 'take' 74a 'to take charge of', in the sense that she takes charge of herself, pulls herself together.

25/1-26/2 'maidenhode for hit schall...felyd and openyd to the'. This passage is based loosely on *Hom.* 4 nr 4. The marked difference is that the word 'child' appears frequently in the *LOL*, and that the passage is very much concerned with the practical detail of the virginal conception.

25/6-10 'throu3 his endles...vmbeschady 0e' can be compared with *Hom.* 4 nr 4: 'Dicitur ergo, Spiritus sanctus superveniet in te, qui utique sua potentia fecundabit te. Et virtus Altissimi obumbrabit tibi: hoc est, illum modum quo de Spiritu sancto concipies, Dei virtus, et Dei sapientia Christus, (...).'

25/10-14 The passage 'I sey not...ful onyd therto' is very explicit, but is not found in Bernard.

25/15-18 'spye na more...only the'. Cf *Hom.* 4 nr 4: 'Nec potest doceri nisi a donante: nec potest addisci nisi a suscipiente'.

26/2-19 'For why that holy 0at schall be...and oone holy'. This passage follows closely *Hom.* 4 nr 5. See detailed notes below.

26/2-4 'For why that...spekith of 0is childe'. *Hom.* 4 nr 5: 'Ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei. Attende, quaeso, quam reverenter dixerit, quod nascetur ex te Sanctum'.

26/4-6 'He seith nat thus...holy man'. Cf *Hom.* 4 nr 5: 'Si diceret, sancta caro vel sanctus homo, vel sanctus infans'.

26/7-11 'Sothely for fonde...lesse'. Cf *Hom.* 4 nr 5: 'Credo quia non habuit quid proprie digneve nominaret illud eximium, illud magnificum, illud reverendum, (...). (...); quidquid tale poneret, parum sibi dixisse videretur. Posuit ergo indefinite, Sanctum:'.

26/11-14 'For why a mannes witte...well ynow'. This passage is not found in Bernard.

26/15-19 'for it is holy and holynesse...oone holy'. This is a confused rendering of *Hom.* 4 nr 5: ': quia quidquid illud sit quod Virgo genuit, sanctum procul dubio ac singulariter sanctum fuit, et per Spiritus sanctificationem, et per Verbi assumptionem', followed by a recapitulation of the explanation of 'one Son, two natures'.

26/19-27/8 'and than seid the angell...inspiracion off the Holy Goste'.

Cf *Hom.* 4 nr 6: 'Et adjecit angelus: Et ecce Elisabeth, cognata tua et ipsa concepit filium in senectute sua. Quid fuit necesse etiam hujus sterilis Virgini nuntiare conceptum? Nunquid forte dubiam adhuc et incredulam oraculo, recentiori voluit confirmare miraculo? Absit! Sed ideo sterilis cognatae conceptus Virgini nuntiatur, ut, dum miraculo miraculum additur, gaudium gaudio cumuletur. Porro necesse erat non modico laetitiae et amoris praeveniente inflammari incendio, quae Filium paternae dilectionis cum gaudio Spiritus sancti mox fuerat conceptura. Neque enim nisi in devotissimo corde atque hilarissimo tanta se capere poterat dulcedinis et alacritatis affluentia'. The *LOL* finishes this passage with a concluding remark not in Bernard: 'and therfor Marie be thou glad that Elizabet hath conceyued'.

27/9-12 'ffor at God is no...schall be don'. Cf *Hom.* 4 nr 7: 'Quia non erit, inquit, impossibile apud Deum omne verbum. An idcirco posuit verbum, quia quam facile possunt homines loqui quod volunt, etiam quod nullatenus facere possunt; tam facile, imo incomparabiliter facilius valet Deus opere implere, quidquid illi verbo valent exprimere?'

27/12-28/2 'And therfor now, blessid...meneth so schew forthe'. This passage is a loose translation, and partly a paraphrase, of *Hom.* 4 nr 8.

27/12-16 'And therfor...hath me sent' are words spoken by Gabriel that are not found in Bernard. Bernard only reads: 'Expectat angelus responsum: tempus est enim ut revertatur ad Deum qui misit illum'.

27/16-28/16 'I have tolde...proficiet'. Cf *Hom.* 4 nr 8: 'Et quoniam auditui tuo datum est gaudium et laetitia, audiamus et nos a te responsum laetitiae quod desideramus. Expectamus et nos, o Domina, verbum miserationis. (...): statim liberabimur si consentis. Hoc supplicat a te, o pia Virgo, flebilis Adam cum misera sobole sua exsul de paradiso, hoc Abraham, hoc David. Hoc caeteri flagitant sancti Patres. Hoc totus mundus tuis genibus provolutus exspectat. Nec immerito quando ex ore tuo pendet consolatio miserorum, redemptio captivorum, liberatio damnatorum salus denique universorum filiorum Adam, totius generis tui. O Domina, responde verbum, quod terra, quod inferi, quod exspectant et superi. Ipse quoque omnium Rex et Dominus quantum concupivit decorem tuum, tantum desiderat et responsionis assensum: in qua nimirum proposuit salvare mundum. Et cui placuisti

in silentio jam magis placebis ex verbo, cum ipse tibi clamet e coelo: O pulchra inter mulieres, fac me audire vocem tuam. (...) tu es cui hoc promissum est, an aliam exspectamus? Imo tu ipsa, non alia. Tu, inquam, illa promissa, illa exspectata, illa desiderata'.

28/17 'and off alle the resonable creaturis yprayd therto' is a paraphrase of: 'ex qua sanctus pater tuus Jacob jam morti appropinquans vitam sperabat aeternam, cum dicebat: Exspectabo salutare tuum, Domine'.

28/17-21 'A now, worthy lady...so schew forthe'. Cf Hom. 4 nr 8: 'Responde verbum, et suscipe Verbum. Quid tardas? quid trepidas? Crede, confitere, et suscipe. Sumat humilitas audaciam verecundia fiduciam'.

28/21-29/1 and 29/5-9 'Then seid Mary...wommannes hert' and 'But mekenesse was markyd...hittith'. These two short passages translate Hom 4 nr 9: 'Ecce, inquit, ancilla Domini, fiat mihi secundum verbum tuum. Semper solet esse gratiae divinae familiaris virtus humilitas. Deus enim superbis resistit, humilibus autem dat gratiam. Humiliter ergo respondet, ut sedes gratiae praeparetur. Ecce, inquit, ancille Domini'.

29/1-5 'ffor why thou ert...worschipid'. Cf Hom. 4 nr 9: 'Mater dei eligitur, et ancillam se nominat. Non magnum est esse humilem in abjectione; magna prorsus et rara virtus, humilitas honorata'. The LOL's 'and selde whan sey' is an addition. See Glossary 'selde whan'.

29/9-21 'Gladde was the...blessyd sydes'. This passage is not found in Bernard. It provides practical detail and timing of the entry of the child into Mary.

29/17 'Verbum caro factum est'. John 1:14 (And the word was made flesh).

29/21-30/3 'For yn many maner...feende'. Cf Hom. 4 nr 11: 'Porro multifariam multisque modis olim Deus locutus est Patribus in prophetis. Nolo autem ut fiat mihi aut declamatorie praedicatum, aut figuraliter significatum, aut imaginatorie somnium; sed silenter inspiratum, personaliter incarnatum, corporaliter invisceratum'.

30/4-24 'More aftur the seynge of trewe doctours' provides the link to this passage, which is based on the MVC ch 4, second half. This is followed closely apart from two short passages in the MVC which are left out in the LOL. One should have come after 'flessche and bloode' and describes the short interchange between the Father

and the Son before the Son goes down to Mary (et totus remansit in sinu Patris. Potes autem pie imaginari, qualiter ipse Filius tanquam obedientiam et laboriosam legationem suscipiens, Patri se inclinavit, et recommendavit). The other passage in the *MVC* left out in the *LOL* describes Gabriel after he left Mary and should have come after 'vaneschid away' (et ad patriam rediens hoc narravit, et fuit ibi novum gaudium, et novum festum, et exultatio magna nimis). The passages have in common that they do not have Mary in a central role and distract from the main narrative.

30/9-17 Compare for this passage also St. Bridget's *Sermo Angelicus* 3, 15 (Edn. Eklund p. 117 ll. 37-41): 'propterea ipse Deus suam maiestatem inclinavit de celo descendens in vterum virginis, non in vna tantum ipsius corporis parte introiens, sed per totum ipsius corpus virgineis visceribus se infundens, formando sibi honestissime ex solius virginis carne et sanguine corpus humanum'. For the contemporary knowledge on conception and recognized stages in the development of the foetus, see Book 6 of Bartholomaeus Anglicus, *Liber de Proprietatibus Rerum*, a work about which A.S.G. Edwards said that it 'established itself as the standard medieval encyclopedia' ('Bartholomaeus Anglicus' *De Proprietatibus Rerum* and Medieval English Literature' in *Archiv* 222 Band 137 (1985), pp. 121-128. In Trevisa's translation: *On the Properties of Things* (ed. M.C. Seymour (Oxford: At the Clarendon Press, 1975) it reads (Liber 6, cap. 4): 'Crist alone was al at ones ischape and distinguid in his modir wombe when he was conseued 0erinne'. The idea is there said to be based on Augustine. See also William Caxton's *Golden Legend* (ed. F.S. Ellis (London: J.M. Dent & Co., 1900)) III, 100, quoting St Thomas Aquinas: 'Thomas in compendio: In that same time that she had thus given her consent to the angel, she conceived in her Jesu Christ, which in that same hour was in her, perfect man and perfect God in one person'. See also Peter Comestor (*P.L.* vol 198) col. 1537, Gregory, *Epistola* lxvii, (*P.L.* vol. 77) col 1207-8, and Zachary Chrysopolitanus, *In Unum ex Quatuor* iiii, (*P.L.* vol. 186) col. 56.

30/10 'to'. The *OED* says that the reduction of the past tense of 'taken' to 'to' is 'obsolete, rare and doubtful'. B has 'toke', but T has been given the benefit of the doubt, and 'to' has been allowed to stand.

30/24-31/2 'And as the doctour de Lira seyith...Joseph' Nicolaus de

Lira, *Postilla* (ed. Antverpiae, 1634, col. 686, on *Luke* 1:34): 'Id est, non cognoscere propono. Secundum enim quod dicunt doctores catholici, beata Virgo antequam desponsaretur Ioseph, habuit observatiam castitatis virginalis in desiderio: non tamen sic vouit expresse: cum postea Deo ordinante esset ei desponsata qui erat in simili proposito, simul emiserunt votum'.

31/2 'Of the goynge of oure lady' *Luke* 1, 39-68. 'wetynge', *pr.pl.* of 'wite' with the meaning 'to know'. The meaning 'to have sexual intercourse with' is not attested for 'wite', but it is for 'knouen' (*MED* sense 12(a)) and must surely be meant here.

31/17-18 'wham sche toke and lyftid fro the erthe'. Cf Petrus Comestor, *Historia Scholastica*, (*P.L.* vol. 198) col. 1538 ch. III.

31/12-15 'Magnificat anima mea Dominum' *Luke* 1, 46. The *LOL* omits the remainder of this speech by Mary.

31/23-24 'Benedictus Dominus Deus Israel'. The remainder of this speech by Zachary is omitted.

31/17-19 'wham sche toke...to that tyme'. This is an elaboration on *Luke*, possibly based on Bridget, cf. 42/1-7.

32/1-13 'in a tyme...bothe my3tly and wysely'. This passage is a close rendering of part of *Revelations* VI ch 59.

32/1-3 'in a tyme...doon to hure'. This is a confused rendering of *Revelations*: 'Post haec autem coepit cogitation quaedam pulsare animum meum, quomodo, & quam deuotè haberem me post tantam gratiam mihi factam'.

32/21-33/7 'ffor byfore tyme that..by wey of eny evyll suspecyon'. Cf *Revelations* VII, ch. 25.

33/5-6 'bytwen hem two they vowed chastyte'. Traditionally, Joseph and Mary had vowed chastity at their wedding. See J. Vriend, *The Virgin Mary in the Religious Drama of mediaeval England* (Amsterdam, 1928).

33/14-34/20 'He sendi0e his angell...not but heuenly thynges'. Cf *Revelations* VI, ch. 59.

33/20-22 '0an Joseph abode styлле...feel tendurly'. Not found in Bridget.

34/8-9 'and gate hure leuyng...handewerke'. Not found in Bridget.

34/12-15 'thou it were so...of God'. Not found in Bridget.

34/16 'gruchefull' is not attested, but 'gruche' *n.* means 'complaint, discontent', so I propose 'complaining' for 'gruchefull'.

34/19 'worldle' is not attested in the *OED* as a spelling of world, but

it is repeated in 35:6, so it could be the scribe's consistent spelling.

34/24 'kynnes synne'. The *MED* has one example where kin could possibly mean 'mankind' (*MED* 'kin' n. 1 (d)) and it can certainly mean 'race, people', so I propose to translate 'kynnes synne' as 'the sin of the human race'.

35/8-12 'the angell seide to Brigitte'. Probably refers to *Sermo Angelicus*, but I have not been able to trace the exact passage.

35/14-36/1 Edmund of Abingdon, Archbishop of Canterbury from 1234-40. See *Dictionary of National Biography*, vol. 16, pp. 405-410. His life was written by Bertrand of Pontigny and printed by E. Martène & U. Durand in *Thesaurus Anecdotorum* III (Paris, 1717, republ. 1968 Gregg International Publishers Ltd, Farnborough, pr. in Germany). This life mentions how Edmund 'married' the B.V.M. in adolescence, but does not mention the prayer in 35/19-24. The same is the case in the *Speculum Historiale* by Vincent of Beauvais (pr. Douai 1624, repr. Graz 1964-1965), which mentions Edmund in lib. 31, ch. 67-88. In chapter 70 we read: 'Extunc ergo sicut ipse confessus est in obitu quotiens eiusdem clementissime virginis presidium inuocauit ipsa in temptatione puentum in persecutione solacium in tribulatione remedium in dolore gaudium sibi celeriter impetrauit'. There is no mention of the words of the prayer. Edmund's own writings, edited by H.P. Forshaw, *Edmund of Abingdon: Speculum Religiosorum and Speculum Ecclesie (Auctores Britannici Medii Aevi III)* (London: published for the British Academy by O.U.P, 1973), and in Middle English translations printed in *Yorkshire Writers I* (1895), 219-61, shed no further light. A close translation of the prayer reads: 'Let a drop from the glorious breast of the virgin which, pouring out dew, may extinguish the heat of desire; Mary, most beautiful mother of God, to the beauty of whom no one is equal'.

36/1-2 'This same [] purchasid and was grauntid also to othur'. The reading with 'he' (T) does not make sense. The above translates: 'others requested the same, and it was granted to them also'. B also supports this reading.

36/5-15 In *Legenda Aurea* ch. 36 the content of this correspondence is given: 'hic epistolam ad beatam virginem direxisse legitur in haec verba... Beata autem virgo, Dei genitrix Maria, in haec verba sibi respondit... J.B. Lightfoot, in *The Apostolic Fathers* (London:

MacMillan & Co., 1891) Pt II, pp. 223-6 explains this spurious correspondence as a forgery based on the correspondence of St Ignatius (Bishop of Antioch and martyr) with another Mary, Mary of Cassobola. Neither in the Latin version Lightfoot prints, nor in the genuine epistles of Ignatius, is there any hint of the legend described in this passage in the *LOL*.

36/20-37/1 Alexander Neckham (1157-1217), Augustinian theologian, scientist and poet, and 'a typical exponent of encyclopedic learning in medieval England' (*New Catholic Encyclopedia*.) His *Expositio super Cantica canticorum* has been preserved in manuscripts only, a list of which is given by M. Esposito, 'On some unpublished poems attributed to Alexander Neckham', *English Historical Review*, 30 (1915), p. 463. For a discussion of Neckham's career in England, see J.C. Russell, 'Alexander Neckham in England', *English Historical Review*, 47 (1932), pp. 260-268. The passage in *LOL* seems to be a combination of passages found in the *Expositio*. The core of the passage in the *LOL* appears to be taken from book 4, ch. 16, where Neckham says the following about the period following the incarnation of Christ: 'Attendens filius desiderium matris, eam ad se vocat; prius tamen ostendit in ipsa nullam esse maculam, ut evidens sit eam dignam esse praesentia regis omnium...Ex quo beata Virgo tota in corpore et in anima mundata concepit ipsa munditiam, nulla fuit in ea macula etiam venialis culpe. Tota pulchra fuit ex quo effecta est mater pulchritudinis'. Christ is called the sun of righteousness in book 2, ch. 1; 'Christus verus sol iusticie designatur'. Book 3, ch. 9 discusses the beauty of the virgin while Christ was in her womb, and book 3, ch. 10 compares Christ's shining face with the sun, although this is in connection with the resurrection. The nature of the passage 35/14-37/5 in the *LOL* makes it possible, indeed likely, that it was taken as a whole from a florilegium. P.W. Damon states that Neckham was frequently used in such florilegia ('A Note on the Neckham Canon', *Speculum*, 32 (1957), pp. 99-102). For the Virgin's face shining like the sun, cf also the *Glossa Ordinaria* (P.L. vol. 114) col. 72, which says that Mary's face shone brightly after the incarnation. See also M. Twycross, 'As the sun with his beams when he is most bright', *Medieval English Theatre* 12:1 (1990) pp. 34-79 for the history of the tradition of light emanating from Mary.

37/2-5 'Owre Lord Jhesu beningly...and a daye'. His conception is here

regarded as his true birth, the moment he came into existence in human flesh and entered human life. Cf. also 30/9-17 and corresponding Note: Christ was fully formed as he entered the womb. After his conception he remained enclosed in his mother's womb for 39 weeks. Cf a Wycliffite sermon edited by T. Arnold in *Select English works of John Wyclif*, vol. 2 (Oxford: At the Clarendon Press, 1871) p. 7: 'Crist was to come after Joon bothe in birthe in wombe and in birthe of the wombe'.

37/5-9 'That same tyme...all the worlde'. This is the first of a number of passages about the nativity of Christ that has close parallels with the *Legenda Aurea* or *Golden Legend*. Cf the *Golden Legend*: 'that same tyme was Auguste cesar Emparoure of Rome and the yere of his Regne was xliij to wham all nacyns were suggett. And by that Cause unyuersall peess throw all the world. In that tyme he send oute and commandid discripciouns to be made throw all the world'. The *Legenda Aurea* differs significantly and does not mention the length of Augustus' reign.

37/9-13 'as Seynt Luke...orbis'. *Luke* 2,2.

37/13-19 'and for thyse skylis...gouerned'. *Postilla*, vol. 5 col. 707: 'Ut per hoc sciretur qualiter terra diuersae essent populate, & quanta tributa singulae possent reddere, ut sic tributis indebitis non grauarentur, & sciretur per quem modum singulae terra sub imperio Romano melius regerentur'.

37/19-38/9 'This discripcion was...to this forseid discripcion'. *Postilla* vol. 5 col. 707-8 is followed closely.

38/1 'beknewlyche' is not attested in the *MED* or the *OED*. The meaning should here surely be 'to acknowledge' (for which the *MED* gives 'knoulechen')

38/10-14 'Ascendit autem Ioseph...his tribute'. *Luke* 2,1-5.

38/23 'Formened' is not attested. I propose the meaning 'before mentioned' on the basis of 'menen' meaning 'to mention', and 'for' meaning 'before'.

39/2-7 'and they 3eode..hoom'. Cf *Legenda Aurea* ch. vi: 'Proficiscens enim Ioseph in Betlehem cum Maria praegnante duxit secum bovem, forte ut ipsum venderet et censum pro se et pro virgine solveret et de residuo viveret, et unum asinum, forte ut virgo super eum veheretur'. Cf also the *Speculum Devotorum*, which gives exactly the same reasons here (edn Hogg p. 72).

39/10 'olde brokyn hows...rayne'. Cf *Historia Scholastica* (P.L. vol. 198) col. 1539-40 (ch. 5).

- 39/18-42/7 'he wente hym forthe...redy therfor'. *Revelations* VII ch. 21.
- 41/4 'hit my3t not be perceyued'. *Revelations* reads at this point: 'ego non poteram advertere nec discernere', the first person pronoun referring to Bridget.
- 41/8 After 'vnclennesse' the *LOL* omits the following in *Revelations*: 'Vidi eciam pellem secundinam iacentem prope eum, inuolutam et valde nitidam. Audiui eciam tunc canctus angelorum mirabilis suauitatis et magne dulcedinis'.
- 41/12 'Wolcom art 0ow...sone'. The *LOL* omits to translate 'Dominus meus', which is found in the *Revelations* alongside 'Deus meus' and 'filius meus'.
- 41/23-42/1 'Thanne nakyd as he lay...therwith'. This line is not found in *Revelations*.
- 42/7-19 'In this mene tyme...and anoone was hole'. Cf *Legenda Aurea*, ch. vi: '()cum enim (ut in compilatione Bartholomaei habetur et de libro Infantiae salvatoris sumptum fuisse videtur) beatae Mariae pariendi tempus instaret, Joseph licet Deum de virgine nasciturum non dubitaret, morem tamen gerens patriae obstetrices vocavit, quarum una vocabatur Zebel et altera Salome. Zebel igitur considerans et inquirens et ipsam inueniens exclamavit virginem peperisse, Salome autem dum non crederet, sed hoc probare similiter vellet, continuo aruit manus ejus, jussu tamen angeli sibi apparentis puerum tetigit et continuo sanitatem accepit'.
- 42/19-22 'Seynt Jerom seyith...as in that tyme'. Cf Jerome on the perpetual virginity of Mary (*P.L.* vol. 23) col. 192, *Liber de perpetua Virginitate B. Mariae*: 'Nulla ibi obstetrix: nulla muliercularum sedulitas intercessit. Ipsa pannis involvit infantem, ipsa et mater et obstetrit fuit', translated by J.N. Hritz (Fathers of the Church: The Catholic University of America Press; Washington D.C., 1965, vol. 53): 'There was no midwife present; there were no women attendants present to wait on her and to care for her. She herself wrapped the infant in swaddling clothes; she herself was both mother and midwife'.
- 42/23-43/9 'Wham alle this...yn the crache'. *Revelations* VII, ch. 21.
- 43/1-7 'This glorious...that sche conceyued'. This refers to the

theological questions concerning maintenance of signs of virginity during conception and birth. Also the punishment of the doubting midwife helps to emphasize this. Cf Carol I, 119-32.

43/8 'hauynge hym [] yn hur armys'. T's reading is slightly confused. It translates *Revelations*: 'habens puerum in vlnis suis'. The interlinear 'vp' after 'rose' in the previous phrase suggests scribal correction with the scribe perhaps omitting to remove the 'vp' after 'hym'. This interpretation is supported by the reading in B without the second 'vp'.

43/23-44/9 'Whan this glorious...with heuynesse'. *Revelations* I, ch. 10. But the *LOL* leaves out: 'Et tunc filius meus inspexit oculos meo lacrimantes et tristabatur quasi ad mortem'.

44/9 'In this berthe...angellis'. In *Luke* 2:9-14 the angels are only mentioned in relation to the shepherds. But cf. *Revelations* II.21 on the Deposition which mentions a host of angels present, and VI.62 on the Assumption of Mary ('angelis as thyke as motes yn the son' - see Expl. Note to pp 166 and 167). Perhaps by analogy it was assumed that angels were also present at Christ's birth.

44/14 'Of 0e wondris 0at fille in 0e nativite'. *MED* 'fallen in' v. means 'to result (in sth)'. But in the *LOL* the subject and verb are inverted, the meaning is not: the miracles that resulted in the Nativity, but the miracles that resulted *from* the Nativity. This meaning, according to the *MED*, is more usually expressed with 'fallen of'.

44/16-46/6 'Innocencius tercius...Julius Cesar'. This passage consists of various parts taken from *Legenda Aurea*, ch. 6. Those parts are chosen which describe a miracle that took place in the night of the Nativity. They are positioned almost in the order in which they occur in *Legenda Aurea*: 'Romae enim, ut testatur Innocentius papa tertius, duodecim annis pax fuit, igitur Romani templum pacis pulcherrimum construxerunt et ibi statuam Romuli posuerunt. Consulentes autem Apollinem, quantum duraret, acceperunt responsum, quousque virgo pareret. Hoc autem audientes dixerunt ergo in aeternum durabit. Impossibile enim crediderunt, quod unquam pareret virgo. Unde in foribus templi titulum nunc scripserunt: templum pacis aeternum. Sed in ipsa nocte qua virgo peperit, templum funditus corruit et ibi est modo ecclesia Sanctae Mariae Novae...., et per ruinam etiam aliarum statuarum, quae tunc in aliis locis

plurimis ceciderunt. Legitur etiam in hystoria scholastica, quod Jeremias propheta in Aegyptum descendens post mortem Godolyae regibus Aegypti signum dedit, quod eorum ydola corruerent, cum virgo filium parturiret. Quapropter sacerdotes ydolorum ymaginem virginis puerum in gremio bajulantem secreto loco templi statuerunt et cum ibi adorabant...Nam in ipsa nocte nativitatis dominicae, obscuritas noctis in claritatem diei versa est. Romae etiam (ut attestatur Orosius et Innocentius papa tertius) fons aquae in liquorem olei versus est et erumpens usque in Tibrim profluxit et toto die illo largissime emanavit. Prophetaverat enim Sibylla, quod quando erumperet fons olei, nasceretur Salvator...Nam in ipsa die nativitatis secundum antiquorum, (ut ait Chrysostomus) magis super quendam montam orantibus, stella quaedam juxta eos apparuit, quae formam pueri pulcherrima habebat et in ejus capite crux splendebat. Qui magos alloquens dixit, ut in Judaeum pergerent et ibi natum puerum invenirent. In ipsa etiam die tres soles in oriente apparuerunt, qui paulatim in unum corpus solare redactae sunt...In hac enim nocte (ut Bartholomaeus in sua compilatione refert) vineae Engadi, quae progerunt balsamum, floruerunt, fructum protulerunt et liquorem dederunt...In hystoriis tamen scholasticis dicitur, quod non ipsa die nativitatis tres soles apparuerunt, sed ante per aliquod tempus, scilicet post mortem Julii Caesaris, quod Eusebius in *Chronica* asserit'.

45/11 'the derknesse of the eyre'. Cf *Legenda Aurea*: 'obscuritas noctis', (darkness of the night).

45/17 'the kyngis on that day pleyynge in an hulle'. Cf *Legenda Aurea*: 'magis super quendam montam orantibus', 'pleyyng' must be a scribal error for praying.

45/22 'that schulde saue mankynde'. This simple reinforcement of the message is found neither in *Legenda Aurea* nor in B.

46/2-6 'Eusebius...Cesar'. This passage has been rendered in a confused manner in both T and B, possibly by conflation of the two contradictory accounts given in the *Legenda Aurea* (see note 44/16-46/6). B is slightly preferable but both have 'ny3t' as a scribal error for a form of 'nou3t'.

46/6-18 'Maundevyle...wyseman'. Cf *Mandeville's Travels* ch. III: 'and within the chirche of seynt Sophie An Emperour somtyme wolde haue biryed the body of his fader whan he was ded + as 0ei maden the grave

þei maden the graue þei founden a body in the erthe + vpon the body lay a fyn plate of gold And there on was writen in Ebru/greu/+ latyn lettres þat seyden þus: Ihesus cristus nascetur de virgine Maria + ego credo in eum. þat is to seyne: Jhesu crist schall be born of the virgyne Marie + I trowe in hym. And the date whan it was leyd in the erthe was .ij. Mil 3eer before oure lord was born And 3[1t] is the plate of gold in the thresorye of the chirche. And men seyn þat it was hermogene the wise man.

46/7 'Joseph'. *Mandeville's Travels* 'Sophie' was misread.

46/10 'grete'. Cf *Mandeville* 'fyn'.

46/18-47/8 'Also Innocencius seith...callid god'. Cf *Legenda Aurea* ch. 6: 'Octavianus insuper imperator (ut ait Innocentius papa tertius) universo orbe ditioni Romanae subjugato in tantum senatui placuit, ut eum pro Deo colere vellent. Prudens autem imperator se mortalem intelligens immortalitatis nomen sibi noluit usurpare. Ad illorum instantiam Sibyllam prophetissam advocat, scire volens per ejus oracula, an in mundo major eo aliquando nasceretur. Cum ergo in die nativitatis domini consilium super hac re convocasset et Sibylla sola in camera imperatoris oraculis insisteret, in die media circulus aureus apparuit circa solem et in medio circuli virgo pulcherrima, puerum gestans in gremio. Tunc Sibylla hoc Caesari ostendit, cum autem imperator ad praedictam visionem plurimum admiraretur, audivit vocem dicentem sibi: haec est ara coeli, dixitque ei Sibylla: hic puer major te est et ideo ipsum adora. Eadem autem camera in honore Sanctae Mariae dedicata est, unde usque hodie dicitur Sancta Maria Ara Coeli. Intelligens igitur imperator, quod hic puer major se erat, ei thura obtulit et Deus de caetero dici recusavit'. It appears in this passage that the *LOL* does not want to give the emperor any credit for his modesty and belief in Christ. The *LOL* leaves out phrases in *Legenda Aurea* which praise the emperor's intelligence and prudence in asking Sibyll's advice, and in fact imputes to him the wish to be called God, whereas *Legenda Aurea* states that it was the Senate which wanted to bestow this name upon him.

47/8-11 'Also that day...knelyng'. Cf *Legenda Aurea* ch. 6: 'Bos igitur et asinus miraculose dominum cognoscentes flexis genibus ipsum adoraverunt. The *LOL* adds 'yn hure kynde', translate: 'according to their nature'. Neither the *NED* nor the *OED* list 'yn hure kynde'. One

of the meanings of 'kynde' is: the aggregate of inherent qualities or properties of persons, animals, plants etc.

47/11-16 'Also Seynt Jerom...flessche'. Cf *Legenda Aurea*, ch. 6: 'Sic etiam manifestata est per Sodomitas, qui omnes in tot mundo illa nocte extincti sunt, sicut dicit Hieronymus super illud: lux orta est iis tanta scilicet, quod omnes laborantes in illo vitio exstinxit, et hoc fecit Christus, ut omnes eradicaret, ne in natura, quam assumpserat, tanta de caetero immunditia inveniretur. Nam, ut dicit Augustinus, videns Deus vitium contra naturam in humana natura fieri, desiit incarnari'. The 'vyce a3enste kynde' refers to homosexuality as mentioned in the *Legenda Aurea*, 'a3enste kynde' meaning perverse, unnatural, abnormal (*MED* 'kynde').

47/16-54/16 'Of 0e...veyne thoughtis'. This passage is extracted from the *MVC*, chapters 8-11. It follows the general line of the *MVC* but is not verbally close.

48/14-49/15 The two kinds of circumcision we must still practice are also mentioned in the *Golden Legend* (edn Ellis I, 35) where the idea is said to be based on Bernard.

49/2-15 'and do we all oure entente...3e be holy'. This coincides almost literally with a translation possibly by Richard Rolle of the *Speculum* of Saint Edmund (See note 35/14-36/1) found in MS Thornton, *Lincoln Cathedral Library*, f. 197. In this the passage is attributed to St Bernard. Edmund's Latin version is found in De La Bigne *Magna bibliotheca verum patrum*, (Colon. 1618), vol. xiii p. 355.

49/16-51/1 'Aftur the circumsisyon...poer men'. Cf the *MVC*, ch. 9, which is followed quite closely, but abridged.

49/24 'wyth a grete multitude'. This is traditional, cf. *Enarrationes in Matthaeum*, ii (P.L. vol. 162) col. 1253.

50/16-19 'Than aftur this...of golde'. This passage reflects a long-standing debate about whether each king brought one gift, or each brought some of all three, cf. Comestor (P.L. vol. 198) col. 1542.

50/19 'and namely of golde'. Cf. the *MVC*, ch 9. 'praecipue de auro'. The material value of the gifts is emphasized. Note also how the visit of the three kings is incorporated while that of the shepherds is omitted. The shepherds were mentioned in 44/9-13 where a multitude of angels informed them of the birth.

51/9-52/18 'Of abidyng'. Cf the *MVC*, ch. 10.

52/18-19 The details of the Jewish law concerning the purification of

- women after childbirth are found in *Luke* 2:22-24 and *Lev.* 12:2-8.
- 52/18-54/16 'Of the purificacion'. Cf the *MVC*, ch. 11, which is followed quite closely, although parts are omitted and other parts have been abridged.
- 53/2-3 'Symeon that was a...tempull'. Cf the *MVC*: 'et ecce Simeon justus in spiritu venit in templum'. Cf. *Luke* 2,26: 'He now came, led by the Spirit, into the temple. The line: 'com yn spirit ynto the tempull' in the *LOL* does not convey that the Spirit was instrumental, rather it suggests he came in spirit only, not in body.
- 53/11-13 'Nunc dimittis...ende'. *Luke* 2,29-32.
- 53/14-15 'and seyde to his modur...sowle'. This passage is not found in the *MVC*, but it is a very important image throughout the *LOL*. Cf *Luke* 2,35: 'et tuam ipsius animam pertransiet gladius'. Usually it is a sword of sorrow rather than of passion. (See 89/17; 99/13-14; 116/4-6; 125/1-2; 161/60).
- 54/16-23 'Aftur that Symeon...he schulde soffyr'. Cf *Revelations VI*, ch. 57: '*tamen ex verbis Simeonis, quibus dixit, gladius pertransituum animam meam, ...Primo fuit in cognitione mea, nam quoties aspiciebam Filium meum, quoties involuebam eum pannis, quoties videbam eius manus, & pedes, toties animus meus, quasi novo dolore absorptus est, quia cogitabam quomodo crucifigeretur*'.
- 54/23-56/22 This passage is taken from the *MVC*, chapter 12, but long passages are omitted.
- 55/18 'thou-all'. Translate 'although'. This form is not attested in the *MED* or the *OED*, but the word started off as two separate words 'all' + 'though', with 'all' lending extra weight (see *OED* although *conj*) and could still be written as two words in the fifteenth century. 'Thou-all' translates 'licet' in *MVC* 'quia licet scirent eum filium Dei esse, tamen poterat', where 'licet' is used as a conjunction, introducing a subordinate proposition which makes a concession, without abandoning the main proposition (Lewis & Short 'licet' II = even if, although, notwithstanding).
- 56/5 'ffor it is seyde'. Here the *LOL* omits a large part of the chapter in the *MVC*.
- 56/13 'gret passynge goer'. Translate: 'a strong walker' (*MED* goer *n.*) (*MVC* 'cursor'). B has a word that retains a significant part of currere in it, possibly he intended to write 'curroure', a professional message bearer, courier (*MED* 'corour' *n.* 1).

- 56/15-16 'mamettis...fyll downe'. Cf. *Gospel of Ps-Matthew*, ch. 23 (edn. Tischendorf 1876) p. 91: ', universa idola prostrata sunt in terram, ita ut omnia convulsa iacerent penitus et confracta in faciem suam;'. Trsl. Cowper, p. 63: 'all the idols were prostrate on the earth, so that they all lay upon their faces wholly shattered and broken'.
- 56/17 'as Ysaie had profecied'. Isaiah 29:1.
- 56/18 'Ermopelyn'. Cf. the *MVC*: 'Heliopolis', *Gospel of Ps-Matthew* (edn. Tischendorf 1876) p. 90: Hermopolis.
- 56/19 'dwellid ther vij 3ere'. Cf. Comestor (*P.L.* vol 198) xxiii 1549.
- 56/20-22 'And as we rede...sewynge'. This single sentence represents the remainder of ch. 12 of the *MVC*, a further 3 columns of text in Peltier's edition. It translates: 'et conspice ipsam in laboribus suis, suendo, filando, et texendo'.
- 56/22-57/22 'Of oure Lordis...' The *MVC*, ch. 13 (De reditu Domini ex Aegypto).
- 57/1-9 'Whan the vij 3ere...Nazareth'. Follows closely the beginning of ch. 13 of the *MVC*, which is taken from *Matthew* 2:19-23. The remainder of the chapter is very much abbreviated.
- 57/22-61/8 'Whan Criste was...'. Ch. 14 of the *MVC*.
- 57/23-58/1 'Whan Cryste was of twelue...Paske'. Cf. *Luke* 2:42 quoted in the *MVC* and so translated in the *LOL*.
- 58/12-18 'hit was the custom...modur'. This custom is described by Bede in *In Lucae Evangelium Expositio* I, (*P.L.* vol. 92) col. 394.
- 60/18 'But on the furthe day...'. The *MVC* does not mention a fourth day, Mary and Joseph find him in the temple on the third.
- 61/7 'And so he turned a3en to Nazareth with hem'. The *MVC* continues the chapter with a consideration of Christ's behaviour in the three days that he was missing. This is omitted from the *LOL*.
- 61/8-62/5 'Of Cristes conuersacion...'. The *MVC*, ch. 15.
- 61/17 'But here we may thynke that whan he not dide 3ut he dede gret thinges'. This translates the *MVC*: 'Sed attende hic bene, quia patenter videre poteris, quod nihil faciendo fecit magnifica'. (Ragusa & Green: 'But heed this well, for you will clearly see that, by not doing anything, He did magnificent things')
- 62/5-63/2 'And yf his modur...soules out of purgatory'. This passage is not taken from the *MVC*. It concentrates on *Luke* 2:51 (Et descendit cum eis et venit Nazareth et erat subditus illis), which the *MVC*
- 61/19 'þer was no doynge of hym without a gret misterye'. Cf. *MVC*, ch. 15: 'Nihil enim de factis ejus a mysterio vacat'. B's reading, though ingenious,

mentions at the end of its chapter 14. For a discussion of this passage, see *The Place of the Lyf of Oure Lord in the Genre of Lives of Christ* above.

62/11-13 'ffor this is the fourthe precepte...tabull'. Cf *Exodus* 20:12 'Honora patrem tuum et matrem tuam', and *Deut.* 5:16. The Ten Commandments were given on two tables, (*Ex* 24:12; 31:18; *Dt* 4:13; 5:22) and the way in which they were divided has been a matter of controversy. In the division known to the modern reader the commandment concerning parents is the fifth. The received teaching of the Latin Church was based on St Augustine and combined in the First Commandment the modern first and second (against polytheism, against idolatry), the second was against dishonouring of God's name, the third on observance of the Sabbath and the fourth on honouring of parents. The first Table contained the first three, the second Table the other seven (in this division the modern tenth Commandment was divided into two in order to arrive at the required total of ten). Thus the duty to parents is the fourth Commandment and the first of the second Table. See *New Catholic Encyclopedia* (Vol. 4, pp. 5-8) and *Dictionary of the Bible*, ed. W. Smith (London: John Murray, Walton and Maberly, 1863) pp. 1465-1466.

62/21-63/2 Note how the author confirms his orthodoxy here by mentioning belief in the efficacy of these activities in securing early release from Purgatory for relatives. Cf. Hudson, *The Premature Reformation*, p.309 where she describes the attitude of the Lollards to purgatory. The English Sermon cycle accepts the existence of purgatory though it rejects the usefulness of prayers for the dead. Later, the existence of purgatory was also doubted by some Lollards. In addition, the implicit association of money with the prayers and masses in this passage would be strongly rejected by Lollards. Cf also Love's *Myrrour* (edn. Powell) p. 187: 'Here mowe we ferthermore note specially to purpose that they are of Judas parte that reprehenden almesdedes, offrynges and othere deuociouns of the peple done to holy chirche holdinge alle suche 3iftes of deuocioun but folie and seienge that it were more medefull and better to be 3euen to pore men' accompanied in the margin by 'Nota contra lollardos'. Note also that in MS T, hand C has commented in the margin of this passage: 'heresies'. (See *The Place of the Lyf of Oure Lord in the Genre of Lives of Christ* above.) Cf. also *Speculum Humanae*

Salvationis (ed. J. Lutz & P. Perdrizet) p. 58: 'Poena istorum potest mitigari per celebrationem missarum, per orationes et jejunia et collationem ellemosinarum per indulgentias et crucis acceptionem. Et per alienae poenitentiae assumptionem'. Also in a fifteenth-century English version, *The Mirour of Man's Saluacioun* ed. A. Henry (Aldershot: Scolar Press, 1986), p. 151 'Thire savles paynes ere lessenyd be dovoute messys singyng, Be fastyng and be prayers, and be trewe almouse-delyng. Be indulgence and be the haly laude of the Croyce be accepting. And be penaunce of othere folkes for thaire freendes fulfillyng.

63/2 'In the boke of revelacions of Seynt Brigitte'. Cf *Revelationes* VI, chapter 58.

63/10 'vnwrappid'. The *OED* does not attest any sense for this word that would fit here. It could be a scribal error for 'vmwrappid', for which I would propose the meaning 'wrapped around (with sth)', cf. *OED* um- prefix. Cf *Revelationes* 'circumfulsisse' (from 'circumfulgeo' = 'to shine around' Lewis & Short, p. 338)

64/11 'commevers'. This translates *Revelationes* 'exorcistas'. B's reading 'coniures' is attested in the *MED* as 'one who drives out evil spirits, an exorcist', but 'commever' is not attested in the *MED*. However, the verb 'commeven' has the following amongst its meanings: to drive (sth upward), impel or induce (sb. to do sth.). Thus T's 'commever' might well have had 'exorcist' as one of its meanings.

64/16-18 'many men the whiche...may be comfortyd'. Taken from *Revelationes* VI, chapter 1.

64/20-65/7 'Furthermore alle men wondrid...pepull'. A short passage in the *MVC* ch. 15 is followed quite closely for this passage. The larger part of this chapter is omitted.

65/5-6 'Ego sum vermis'. *Psalms* 21:7: 'Ego autem sum vermis et non homo'. Trsl. Knox: But I, poor worm, have no manhood left'.

65/7-67/4 'Of the baptizinge of Crist'. Ch. 16 of *MVC*, the narrative parts of which are used, and the remainder omitted. Cf also *Matthew* 3:14-17 for the baptising.

66/5-6 'Seynt John obeyed and baptysid him'. This line is not found in the *MVC* and was, it seems, added simply to ensure narrative continuity.

66/6-7 'In this tyme...maner'. Neither the *MVC* nor *Matthew* makes

mention of the Holy Trinity here, but of course the *LOL* describes the fact that at the moment the dove came down and God spoke, all three were manifest.

66/14-67/4 'In this oure Lorde schewid...sampil of all mekenys'. This is taken from ch. 16 where the *NVC* discusses the three degrees of humility.

66/16-67/2 'ther beth thre degreis of mekenesse...of lasse degree'. For the three degrees of meekness, see Thomas Aquinas, *Summa Theologica*, second part of the second part, trsl. Fathers of the English Dominican Province (London: Burns, Oates & Washbourne, 1932) xiii, 228-9, q.101, a.6, obj.4: 'Further, a gloss on Matth. 3:15 says: Perfect humility has three degrees. The first is to be subject ourselves to those who are above us, and not to set ourselves above our equals: this is sufficient. The second is to submit to our equals, and not to set ourselves before our inferiors, this is called abundant humility. The third degree is to subject ourselves to inferiors, and in this is perfect righteousness'. Cf also Peter Comestor (*P.L.* 198) col. 1535.

67/4-12 'Thake hede of Cristes mekenys...to fulfyll all ry3twanys'. This is not found in the *NVC*, unless it could be said to be a very brief and general extract from the remainder of ch. 16 which in the *NVC* runs to many hundreds of words more.

67/12-21 'But ye shall well know...before his baptym'. *Postilla*, vol. 5 col. 1033: 'Et ego nesciebam eum. Istud refertur ad tempus praecedens baptismum, vt dictum est'. The *LOL* has expanded on Lira. For the passage of the baptism in the Vulgate see *John* 1:29-34.

67/15 'xxixti and xiij days'. Cf also *Speculum Devotorum* (edn Hogg) p. 147: 'after the seyinge of summe doctorys whenne he was xxixty 3ere ful & begynnynge the thyrtieth 3ere of the whyche he hadde xiii dayis'.

67/21-72/1 'Off Cristis fastyng' The *NVC*, chapter 17.

68/1 'Thys deserte was bytwixt Jerusalem and Jeryco'. Not mentioned in the *NVC*, but cf *Speculum Devotorum*: 'in a deserte that was betwene ierusalem a iericho as the mayistyr of storyis seyth'. This refers to Peter Comestor and his *Historia Scholastica* (*P.L.* vol 198) col. 1556: 'deserto, quod est inter Hierusalem, et Jericho'.

68/2 'as Seynt Marke seith'. *Mark* 1:13: 'eratque cum bestiis', trsl. Knox: 'there he lodged with the beasts'.

- 68/7-8 'To 0at deserte...devyll'. This is not stated explicitly in the *MVC*, but cf *Mark* 1:13 'Et statim Spiritus expellit eum in desertum'. (Also *Mt* 4:1, *Luke* 4:1). Knox: 'therupon the Spirit sent him out into the desert'.
- 68/8-15 'He wolde be temptyd...sewith temptacoun'. This passage is not found in the *MVC*, although it could be said to be a loosely related extract, as with the *MVC*, ch. 16.
- 68/15-71/8 'Here take hede and with all 0yn...mynystryd to God'. This takes up ch. 17 of the *MVC* again literally, but leaving out commentary and selecting the narrative passages.
- 69/1-5 'for euery meke solle shulde...of the Holy Goste'. See 52/13-18 where the reader is instructed to visit Mary once a day, and 62/19-63/7 on the procedures for shortening people's time in purgatory. This is another such instance of direct practical advice.
- 69/11 'and yn 0e vice 0at he dude Adam ffirste in'. This is not mentioned in the *MVC*.
- 69/8-71/8 For the temptations see *Mt* 4:1-11, *Luke* 4:1-13.
- 70/5-9 and 14-17. Translate: 'As Chrysostom says, it was the demon's intention to conduct Him to that place in order that the renowned Jesus might be seen by the people to fly, by grace, and to be led into vainglory. And furthermore, Christ was created with divine power; He sees him because it was in His power to see and not to be seen.' 'Because Chrysostom says, As He had been able to come down from the pinnacle in the human manner (which) is by means of the holy steps in the temple, in addition, He ought not to have come down through a different place, because this would have been to tempt God.' Cf Pseudo-Chrysostom, *Opus Imperfectum* (P.G. vol. 56) cols. 665, 666, 670.
- 71/8 'After 0is Jhesu come downe...' After omitting a large part the *LOL* takes up ch. 17 of the *MVC* once more.
- 72/1-21 'The maner of gadryng...' Cf the *MVC*, ch. 19. The *MVC* continues with the Ministry, whereas the *LOL* leaves out the entire Ministry.
- 72/24-73/3 The calling of the disciples is described in *John* 1:35-51, *Mark* 1:16-20, and *Matthew* 4:18-22.
- 73/8-16 Cf *Speculum Devotorum*, which devotes a passage on f.55 ff. to

explaining why Christ chose simple men, with reference to Lira (edn Hogg pp. 169-170).

73/16 Here, *LOL* leaves out all the events of the Ministry of Christ, which take up many chapters in the *MVC*.

73/18 'a soppur yn ðe house of Symon leprous'. Cf *Mark* 14:3: 'Et cum esset Bethaniae in domo Simonis leprosi, et recumberet,'. Trsl. Knox: 'And then, while he was in the house of Simon the leper, at Bethany, sitting at table,...'

73/22 J. Kremer, *Lazarus - Die Geschichte einer Auferstehung*

(Stuttgart: Verlag Katholisches Bibelwerk, 1985) has traced a Ps-Augustinian homily in *P.L.* vol. 39 col. 1929: 'et post concilia stridentium umbrarum, post profundas noctis aeternae caligines, vitam ducere, in convivio discumbere, frui discumbentium colloquio, prandere et gaudere fecit: atque ut miraculum divinae virtutis accresceret, dum convivis interrogantibus tristia loca poenarum, sedesque alta nocte semper obscuras, Lazarus indicat diligenti narratione per ordinem; diu quae siti longisque temporibus ignorati invenerunt tandem inferi proditorem'. Kremer also found a passage in the *Historia Scholastica* (*P.L.* vol. 198) col 1597: 'Fecerunt autem ei coenam, et Martha ministrabat, et Lazarus unus erat discumbentium. Qui, ut ait Augustinus de verbis Domini, convivis interrogantibus loca poenarum, et sedes inferni, diligenti narratione indicavit. Et ita inferni longis temporibus ignorati, tandem invenerunt moditorem'. Furthermore, he mentions two French mystery p^lys. In the 15th-century *Mystère de la Passion* Magdalen observes before the meal at Simon's house that Lazarus is not as jolly as he used to be. She questions him and he answers that he cannot feel joyful after what he has seen (cf *LOL* 74/1 'ðat he neuer la3hid yn hes lyffe after'). He then proceeds to tell her about the construction of Hell (see Kremer p. 213). In *La Passion de Notre Seigneur* of the second half of the fourteenth century, Lazarus is asked during dinner at Simon's house, to tell the guests about his experience in the underworld. He then tells of seven punishments for the seven deadly sins (see Kremer p. 213). The fifteenth-century French *Kalendrier des Bergers*, discussed by T. Wright in his edition of *St Patrick's Purgatory* (London: J.R. Smith, 1844), also mentions the seven specific punishments for the deadly sins. This was a popular work, according to Wright, and was almost immediately translated into English. S.K. Heninger has printed

a facsimile of such an English version, *The Kalender of Sheepehards* (Delmar, New York: Scholars' Facsimilies & Reprints, 1979). Lazarus' vision is discussed on pp. 73-85.

74/2-15 'The next morow after was Palme Sondag...ham to hym'. Cf *Luke* 19:29-30, *Mark* 11:1-2, *Matthew* 21:1-2. *Matthew's* is the only account in which a foal is mentioned. None of the Gospel accounts refer to the custom of a common ass, but cf Ludolph of Saxony's *Vita Iesu Christi* (ed. L.M. Rigollet (Paris & Brussels, 1878)) vol.5 p.33, where this custom is described in the same detail. No reference is there given to a possible earlier source. Cf also *Historia Scholastica Liber in Evangelia* ch. 117.

74/15-75/10 'This was 0e asse with...graciously'. *Matthew* 21:6-46, *Mark* 11:7-33, *Luke* 19:35-48, *John* 2:13-25.

74/20 'and with a scorge made of cordes'. This detail is only mentioned in *John* 2:15, but fits in with the *LOL's* attempt at comprehensive detailed physical description.

75/10-19 'And after, when he was goo out of 0e tempyll'. Cf *Luke* 21. Also *Mark* 13 and *Matthew* 24 and 25, but Mount of Olives is not mentioned in the latter two accounts.

75/19-76/7 'On 0e morow after..Judas grantyd 0erto'. Cf *Matthew* 26:14-15.

76/10-77/15 'But 0is day he yede not...iild day'. This passage may be loosely based on the *MVC*, cf Ragusa and Green LXXII (p. 308), which describes the same place, people and events. However, 76/19-20 has Martha ministering and Magdalen asking Christ to hold his Passover with them (the *MVC* has Magdalen ministering and asking). Perhaps the *LOL* confused this supper with the one in which Christ discusses the active and contemplative lives (*MVC* Ragusa and Green XLV, p. 245). In any case this passage is not mentioned in the Vulgate, and has apparently been inserted specially for the purpose of continuing the involvement at the highest level of Mary. In it she is told of the imminence of the Crucifixion, and her speech is fully along the lines of her earlier and later monologues: 'A my son, my hert is away fro me and I am as dede at 0i speche'. The intense nature of her sorrow is emphasized so that this passage may be compared to Mary's reaction to Simeon's prophesy, and her later speeches concerning the Crucifixion. The words 'as dede' will recur (90/4-5; 91/8; 92/12; 99/15; 105/19; 115/18; 124/24) Also 'be hit as 0i Fadir wyll, I wyll

not contrary hym' expresses the ultimate humility of Mary, as discussed on pages 28/22-29/9 in relation to the Annunciation. Mary's presence at Christ's Wednesday supper is not attested in the Vulgate, and no apology is made for her introduction. An analogy of sorts is provided in the *Complaint of Our Lady*, where Mary is present at the Last Supper, also without Biblical parallel (ed. W. Marx & J.F. Drennan, *MET* 19 (Heidelberg: Carl Winter Universitätsverlag, 1987), p. 78.

- 77/15-82/24 *MVC* chapter 73 (De coena Domini; item ablutione pedum; item de institutione Eucharistiae; item quinque meditanda ex sermone Domini). Comments and meditative passages are omitted.
- 78/13-15 'I haue desired to yete this pask...betray me'. Cf *Luke* 12:15.
- 79/3 'veyngid anon yn the traytour. And that traytour'. Between these two sentences the *LOL* omits a paragraph discussing John's and Peter's behaviour at this point, with reference to an Augustinian treatise on the subject.
- 79/18 'Judas fete, and kyssed ham'. The *MVC* uses the occasion to write a long commentary on Christ's humility. The *LOL* after a brief acknowledgement of the same, moves on.
- 79/24-80/2 'he purposyd...our sacryfice'. This passage describes the idea of the Last Supper as a parting of the ways between the Old Law, with its sacrifice of animals, and the New Law, with the sacrifice of Christ. Cf. Strabo (*P.L.* vol 114, part ii) cols. 337-8 on *Luke* 22:17-19: 'Finitis veteris Paschae sollempniis transit ad novum'.
- 80/5-6 'Hoc est corpus meum...in mynde of me'. Cf *Matthew* 26:26.
- 80/16 'offryd hymself to vs'. The *MVC* follows this with a commenting passage which is omitted by the *LOL*.
- 80/19 'Quod facies fac citius'. Cf *John* 13:27.
- 80/20-21 'What thes wordes mente none of the disciplis wist but Judas'. This is not found in the *MVC*.
- 81/6 'for grete nobilite'. The *MVC* follows each quotation with a short comment, the *LOL* simply gives a few words of the Vulgate quotation followed by a translation of the whole verse(s) from which those words are taken.
- 81/8-9 'Adhuc modicum...sum'. Cf. *John* 14:19.
- 81/13-14 'Hoc est mandatum...invice'. Cf. *John* 15:12.
- 81/17-18 'Si diligitis...seruate'. Cf. *John* 14:21.

- 81/23-24 'In mundo...mundum'. Cf. *John* 16:33.
- 82/9-10 'Pater, serua...mihi'. Cf. *John* 17:11.
- 82/15-16 'Pater, quos dedisti mihi'. Cf. *John* 17:24.
- 82/18 'clerenys' is not attested in the *MED*. The adj. 'cler' has various meanings, one of which would seem especially applicable in the context, i.e. 'glorious, praiseworthy'. I propose to translate 'clerenys' 'glory, praiseworthiness'.
- 82/24-83/1 'Quia haec dixi vobis...vestrum'. Cf. *John* 16:6
- 83/4-5 'Surgite eamus hinc'. Cf. *John* 14:31.
- 83/9-11 'Her ys the ende...is of hes passion'. This passage links two chapters and is not found in the *MVC*, which has a special chapter for the purpose of separating Christ's life before the passion from the passion itself entitled: 'Meditatio de passione Domini in generali'.
- 83/11-85/20 'Of Cristis bloody droppis'. This chapter is not based on the *MVC*. As will be demonstrated below, it looks more like a true Gospel harmony, incorporating detail from all four Gospels rather than suppressing one or more (the latter is the usual practice in the *LOL*).
- 83/15-84/3 'he wente with ham...ygo thedur with Jhesu'. Cf. *Luke* 22:39 and *John* 18:1-2. The exact geographical make-up of the area is not biblical, but serves to harmonize *John* and *Luke*.
- 84/1 The *MED* does not attest 'gadur to' (a place), but the obvious sense 'to come together, assemble in (a place)' is proposed.
- 84/3-5 'And in hure goyng...prayour'. This is not biblical.
- 84/11 'so ferre as a man my3t esily caste a stone'. This distance is only mentioned in *Luke* 22:41 (quantum iactus est lapidis). The *MVC* also mentions it (per jactum lapidis progrediens).
- 84/11-14 'ther mekelyche and worschipfullyche he knelid on his kneis and fel downe with his face to the erthe and prayde his Fadur that he schulde nat dey, seyinge in this maner wordis:'. The kneeling is in *Luke* 22:41 (positus genibus), the falling down on the face in *Matthew* 26:39 (procidit in faciem suam), the falling to the ground in *Mark* 14:35 (procidebat super terram) and the prayer not to die in *Mark* 14:36 (transiret ab eo hora). The *LOL* has succesfully combined all three accounts.
- 84/14-18 'Mi pater si...but as thou wolt'. Cf. *Matthew* 26:39.
- 84/21-22 'Vigilate...temptacionem'. Cf. *Matthew* 26:41 and *Mark* 14:38.

The *LOL* omits Christ's reproach to them for sleeping and his words about the spirit and the flesh, found in *Matthew* and *Mark*.

84/23-85/1 'Jhesu wente a3en the secunde...and sayd:'. Here the *LOL* runs into difficulties since only *Matthew* and *Mark* have Christ returning three times, and furthermore only *Matthew* provides a different second prayer, *Mark* saying clearly that Christ used the same words the second time. *LOL* tries to combine these readings by saying about *Matthew*'s second prayer that it was 'added' to 'the same' prayer.

85/1-5 'Pater, si...fulfillid'. Cf. *Matthew* 26:42.

85/9-11 'And in this whyle...of his blessid body'. Cf. *Luke* 22:44, but note the translation. Cf:

Luke: 'Et factus est sudor eius sicut guttae sanguinis decurrentis in terram'.

Trsl. Knox:

'his sweat fell to the ground like thick drops of blood'.

LOL: 'the holy bloode of his body berst out all abou3t in the maner of swetyng, and the dropis trillid downe of his blessid body'.

The sweat like blood of *Luke* has been changed into actual blood, miraculously emanating like sweat. In the 'berst out all abou3t' we look forward to the physically explicit, from a modern viewpoint gory, description of Christ's beating and crucifixion.

85/12-13 'Than come down...hye comferte'. Cf. *Luke* 22:43, although *Luke* does not mention that it is Michael. Cf. however the *NVC*, which does mention Michael.

85/15 'kyndly in his manhode'. 'kinde' *n.* (*NED*) 'the aggregate of inherent qualities or properties of persons, animals...' (their 'nature'). 'kyndly' *adv.* (*NED*) 'according to the particular nature of...an individual thing'. 'kyndly in his manhode' should here be translated: 'according to Christ's human nature (as opposed to his divine nature, all in the context of his dual nature)'.

85/18-20 'Dormite iam...synwers'. Cf. *Matthew* 26:45.

85/20-88/17 'In this meditacion...and the gret coolde'. Taken from the *NVC* ch. 75.

86/17-21 'For another skyl...Domini'. This is not found in the *NVC*,

but cf. *Golden Legend* (edn. Ellis) III, 159: 'He was called also the brother of our Lord, because he resembled much well our Lord in body, in visage, and of manner'.

87/3 'som drew hym by the here of his hede'. Cf. J.H. Marrow, *Passion Iconography in Northern European Art of the Late Middle Ages and early Renaissance: a study of the transformation of sacred metaphor into descriptive narrative* (Kortrijk: Van Ghemmert, 1979), p.68ff, who relates images of Christ being pulled by his hair and beard to *Isaiah* 50:6: 'I have given my body to the strikers, and my cheeks to them that plucked them'. Also *Isaiah* 53:7: 'He shall be led as a sheep to the slaughter', i.e. dragged by the hair.

87/4-5 'into Jerusalem..pharizeis'. Cf. Ps-Anselm *Dialogus beatae Mariae et Anselmi de passione Domini* (P.L. vol. 159) col. 274: 'De horto praedicto per vallem Josaphat per portam Auream, et ductus fuit in palatium Scribarum, et pontificum et Pharisaeorum, juxta templum, in domum Annae'.

87/6-7 'they drew...went to'. Cf. Marrow p. 63 quotes a passion account in which Christ is plunged into two cesspools during the night at Caiaphas' house. He relates it to *Psalms* 21:7 (sicut vermis). Cf. also Marrow p.104, where he argues that *Psalms* 109:7 and 68:2,3, with the help of Jonah as a type for Christ, were used to create a narrative sequence figuring a pool outside Jerusalem in which Christ was cast.

87/13-14 'hydd him...Gallicantus'. In the *Speculum Devotorum* the cave that Peter flees into after his threefold denial is called 'koccrowynge'. *Golden Legend* (edn. Ellis) I, 94 reads: 'For it is read in the histories, when he denied and forsook our Lord, that he fled into a cave where as the mountain is which is called the mountain of the cock'. Cf also *Historia Scholastica In Liber Evangelia* ch. 159: 'in caveam quae modo Gallicantus apellatur'. Niermeyer dates the word 'Gallicantus' to the twelfth century and gives the meaning 'day-break'.

87/20-21 'They dispysid...in his face'. Cf. the mocking and spitting episodes in *Matthew* 26:67; *Mark* 14:65 and *Luke* 22:63-65.

87/23-25 'Prophetiza nobis...percussit'. Cf. *Mark* 14:65, which only reads: 'Prophetiza'.

88/16-17 'nou3twithstondynge...coolde'. This is not found in the *NVC*.

88/17-94/1 'Mary Crystis modur...crucifye hym'. This is not taken from

the *NVC*. It is the first of a number of passages where the *LOL* has made use of the *Lamentacion of Oure Lady*. This text was printed by Horstmann in 'Nachträge zu den Legenden', *Archiv*, 79 (1889) pp. 454-459. All quotations following are from this edition. A list of mss is given in footnote 25 of C.W. Marx, 'Beginnings and Endings: Narrative-Linking in Five Manuscripts from the Fourteenth and Fifteenth Centuries and the Problem of Textual 'Integrity'' in *Manuscripts and Readers in Fifteenth-Century England. Essays from the 1981 Conference at the University of York* (Cambridge: Brewer, 1983) pp. 70-81. The *Lamentacion* is a narrative account in the first person of Mary's deeds and thoughts during Christ's Passion. Detailed comparison with the *LOL* shows that the *LOL* probably used it as its source, rather than the reverse. The passages taken from the *Lamentacion* are skilfully inserted into the narrative, and alternate with passages taken from other sources, such as the *NVC*. It is difficult to see how the *Lamentacion* scribe could easily have extracted its narrative from the *LOL* leaving aside the other passages from e.g. the *NVC*. The details of the comparison between the *Lamentacion* and *LOL* are discussed in the appropriate Explanatory Notes. In general, the two texts are very close, apart from the fact that the *LOL* changed the first person into the third person in the narrative. For 88/17-94/1 cf the *Lamentacion* p. 454 l.1-p.456 l.28. I am grateful to Dr Marx for first bringing this text to my notice.

89/1-2 'sodenly, longe aftur that the sonne was goo downe'. B reads: 'not longe after', but the *Lamentacion* cannot bring clarification here, because it simply reads: 'sodeynliche after 0e sunne...'. In l. 90/5-6 however, we are told that 'whan thes tydyngges were brought to hire hit was in the bygynnyng of the ny3t'.

89/3-4 'Than sche seid..hureselfe'. B and the *Lamentacion* agree in having an extra sentence preceding this. The *Lamentacion*: 'And whan I mary, Ihesus moder syttyng myself a-lone knew not 0e cause of 0e grete crying and of 0e rennyng of the peple to-geders, 0anne sayde I thise wordes to my-self.'

90/1-2 'and wekydly revyled of the Jewes and full sore ybate'. T's 'ryflid' seems most likely to be an error for 'revyled', although the verb 'riflen' has the meaning 'to rob, plunder, steal', which might have confused the scribe. The *Lamentacion* omits this particular phrase from the enumeration of Christ's troubles.

- 90/6-10 'Nought longe aftur...deye for man'. Not in the *Lamentacion*.
- 90/13-14 'vpon the erthe wepynge'. The *Lamentacion* adds to this: 'and crying *that* heuen myght be fyllyd *ther-with*'.
- 90/18 'and yleue alone'. B reads: 'I lyue alon'. It seems an odd and unusual lament to make for Mary, and could well be a misunderstanding of the exemplar, as the *Lamentacion* reads: 'lefte a-lone'.
- 90/20 'that thou byhete me?'. The *Lamentacion* follows this with a few phrases that are neither in T nor in B: 'Where is now *that* ilk blisse *that* *thou* behete me? where is now *that* fulsummesse of grace *that* *thou* behete me? A, gabriel, why woldist *thou* scorne me, moste vnworthiest of alle moders?'.
- 91/2 'whereto schuldist thou bere a chylde'. Cf. the *Lamentacion*: 'why woldist *thou* coueit a childe and bere a child and norsche a child'.
- 91/18-20 'And than as they wente...sone?'. Cf. the *Lamentacion*: 'And *thanne* as I went, I met with summe of my sonys disciplys sore wepyng, and to hem I sayd *thise* wordes: Saugh *he* not my swete sone ihesu?'. In the *LOL* the sentence does not have a consistent subject. First it is 'they', but the speech indicates that it is Mary who speaks. This is the kind of mistake one would expect to find in a text whose scribe adapted the first-person narrative of his exemplar to a third-person narrative.
- 91/22 'with cordis'. The *Lamentacion* adds: 'and betyn with scourgis, and his face defoulyd with spittyng', phrases which anticipate the flagellation and the stations of the cross.
- 91/23-92/1 'His lokyng...knowe hym'. Cf. *Isaiah* 53:2: 'non est species ei, necque decor; et vidimus eum, et non erat aspectus'. ('no stateliness here, no majesty, no beauty, as we gaze upon him'). Also *Psalms* 141:5: 'non erat qui cognosceret me' (Douay trsl quoted by Marrow: 'there was no one that would know me').
- 92/14 'The nexte morne aftur the takyng'. This passage is inserted by the *LOL* from the the *NVC*. It is not found in the *Lamentacion*. In fact, the *Lamentacion* takes Mary straight from her meeting with some of Christ's disciples to Pilate's palace. The passage under consideration is taken from the *NVC* ch. 76 and describes a silent meeting.
- 92/19-21 'oure lady and...holy wyemen'. The *NVC* says: 'mater ejus, Joannes et sociae'. The *LOL* collected Mary Magdalen, Mary's sisters and 'other holy women' in passages taken from the *Lamentacion*, and is

now obliged, for the sake of consistency, to continue the narrative with all of these *dramatis personae* present.

92/22 'dispytfully' is only attested with the meaning 'resentfully, angrily' in the *NED*, which is not appropriate here. 'despitful' has as one of its meanings 'miserable, wretched', so I shall regard 'dispytfully' as the adverbial form of that adjective, with the meaning 'miserably'.

92/24 'and specially his blessid modur'. The *MVC* does not mention her specifically.

93/5-10 'Oure Lord Crystis modur...lyeth on the grounde'. Here the *LOL* takes up the thread again from the *Lamentacion*, continuing almost exactly where he left that text.

93/10-14 'And Mary Mawdlen...to oure Lorde Jhesu'. This passage is not found in the *Lamentacion*, but cf. a passage in the *Dialogus* (*P.L.* 159), col 275: 'Maria vero Magdalena circuibat undique, et introspiciens per fenestras'. This however, refers to Annas' house, where she hears Peter's denial.

93/11 The main meanings of 'asprien' are to do with spying in the modern sense of espionage, trying to discover. There are a few meanings with 'see', such as 'to catch sight of', but in 93/11 it seems to be a combination of these two senses, especially because of the juxtaposition of 'herke' (to listen attentively). Mary Magdalene tries to see into the palace in order to discover.

93/14-94/1 'In this menetye oure lady caste...crucifye hym'. This again continues the passage taken from the *Lamentacion*, 'in this menetye' (not in the *Lamentacion*) providing the link.

93/23-24 'Crucifige eum'. The *Lamentacion* does not provide the Latin.

94/1-3 'And than moreouer...fro Galely hedurto'. This is not found in the *Lamentacion*. It provides the vital link with the next passage, in which Christ is sent to Herod, and which is a very close translation of the *Dialogus* (*P.L.* vol. 159) col. 278.

94/3 The *NED* gives for 'hedurto' only the meanings (a) 'to the present time, until now, as yet' (b) 'up to this point or juncture in a book, discourse, etc'. In 94/3 it must have the meaning 'to this place' (from Galilee all the way to Jerusalem).

94/3-20 'Whan Pilat harde...eyre of my kyngedom'. This is a close translation of the *Dialogus* (*P.L.* vol. 159) col. 278.

94/12 'to the lyffe'. Here the *LOL* omits another miracle that is

mentioned in Anselm: 'et adolescentem filium viduae in porta civitatis Noum'.

94/20-95/4 'And than Herowde...so lete hym goo'. This passage is taken from the *MVC* ch. 76, with meditative passages omitted.

95/6-7 'They bete hym aboute the chekis and smote hym in the necke'. Marrow p.80 relates this to *Isaiah* 50:6: 'corpus meum dedi percutientibus' ('I have given my body to the strikers') and *Psalms* 128:3: 'supra dorsum meum fabricaverunt peccatores' ('the wicked have wrought upon my back'), although these two texts are usually associated with a fallen Christ, already on the ground, and then being hit on the back or neck, or trodden on.

95/13-16 'This peler was... bonde hem togedur'. Cf the *Dialogus* (P.L. vol. 159) col. 279: 'Haec statua ita spissa fuit quod circa duas spannas manus manum tangere not potuit. Unde accipiebant corrigias, et manus ejus ligabant'.

95/17-18 'aftur som mennys seynge the blood barst out vndur the naylis of this fynggurs'. Marrow p. 91 views this as a form of 'pressing blood out of Christ' in fulfilment of *Isaiah* 63:3: 'I have trodden the winepress alone'. He cites a number of Netherlandic and German MSS using this precise image. A very close example to the *LOL* is in Brussels, Bibliothèque Royale MS II 3490 (cat. no. 4), fol. 57R: 'Sij bonden u hande op uwen rugge soe stijf dattet bloet ten nagelen wt borsten' (They tied your hands behind your back so stiffly that the blood burst out from the nails - my translation).

95/20-21 'skorgis that had ballis and peletis of lede, and sett full of hokyd prickis of yerne'. Cf. Marrow p. 136 who discusses the biblical background in the form of *III Kings* 12:11, 14, and *II Paralipomenon* 10:11, 14. The whips mentioned there were explained in the *Glossa Ordinaria* (P.L. vol 113), col. 604 and the *Historia Scholastica* (P.L. vol 198) col. 1372, including the balls and hooks.

95/24 'and made it blewe and blacke'. According to F.P. Pickering, *Literature and Art in the Middle Ages* (London: MacMillan, 1970) p. 61 the depiction of this in visual arts could be in fulfilment of *Canticle* 1:4: 'Nigra sum'. In support he quotes among other texts the The Hague Koninklijke Bibliotheek MS 75 J 46 (cat. no. 7), fol. 104V-105 which is very similar to the *LOL*: 'dat sijn heilige lichaem also blau ende also swart geworden was gelijc die aerde' (That his blessed body became as blue and black as earth - my translation).

- 96/2 'and rente away the flessche'. Cf. *Job* 16:15: 'concidit me vulnere super vulnus' (he hath torn me with wound upon wound). See Marrow p. 137.
- 96/4-5 'fro the crowne of his hede to the solys of his feete'. Cf. *Isaiah* 1:6: 'A planta pedis usque ad verticem, non est in eo sanitas; vulnus, et livor, et plaga tumens' (no health anywhere, from sole to crown, nothing but wounds, and bruises, and swollen sores). This is what Marrow calls the 'a planta pedis theme' (Marrow p. 47-50).
- 96/7-8 They flagellate Christ twice, taking a rest in the middle. Cf. Marrow p. 135, who explains how in Netherlandic passion tracts most accounts of the Flagellation have Christ whipped by teams of two men, with 3 different kinds of whips and in three sessions, in order to be sure to fulfil *Isaiah* 1:6 and 63:1-2.
- 96/9 'woundis to woundis'. See note to 96/2.
- 96/11 'he stode in his blode vp to the ancleis'. Marrow discusses this image in the context of the Flood imagery associated with Christ's bleeding, reinforced from *Psalms* 67:24: 'ut intingatur pes tuus in sanguine' (that thy foot may be dipped in blood). (Marrow p. 140).
- 96/12-13 'that men my3t se his bare rybbis'. Cf. *Psalms* 21:18: 'dinumeraverunt omnia ossa mea' (they have numbered all my bones) and *Joel* 1:71: 'he hath pulled off the bark of my fig-tree: he hath stripped it bare, and cast it away; the branches thereof are made white (et ficum meam decorticavit; nudans spoliavit eam, et projecit; albi facti sunt rami ejus), quoted by Marrow. The stripped bark in the *LQL* is Christ's skin, the branches made white are the bones made visible
- 96/14-22 'And as we rede...in twey pertyes'. Cf. *Revelationes* I, ch. 10: 'Ad primum igitur ictum ego, que astabam propinquius, cecidi quasi mortua...., ut in eo non inueneritur sanitas nec quid flagellaretur, tunc unus concitato in se spiritu quesivit: Numquid interficietis eum sic iniudicatum?. Et statim secuit vincula eius'. From this may be seen that in the *Revelationes* not Mary, but the 'unus' who speaks the words that stop the flagellation cuts Christ's bonds. In MS B of the *LQL*, however, we find the interesting reading: 'she stirte to our Lord', implying it was Mary who did this. This would be an example of the way in which Mary usurps functions performed according to the source by an anonymous or not well known person. T, however, reads 'he'.

- 97/4-13 'þan they toke a rede...Rex Judeorum'. This is loosely based on *John* 19:2-3, but elaborated greatly.
- 97/4-5 'they toke a rede owlde mantel'. Marrow p. 51 compares *Genesis* 37:31 (Joseph's coat was dipped in blood of kid to deceive his father after he had been sold to the Ismaelites) in combination with *Isaiah* 63:1-2: 'Who is this coming from Edom, coming on the road from Bosra with garments deep-dyed? Who is this, so gaily clad, marching so valiantly? And why are thy garments stained with red? Why dost thou go clad like the men who tread out the wine-press?', which was appropriated by writers on the passion as a prophetic allusion to the suffering Christ drenched in blood from his torments. However, it must be noted that in Marrow's examples Christ is described as 'looking like a scarlet cloth fresh from the dyeing vat', or 'his body was covered with blood as if a scarlet cloth had been pulled over it' or 'his body was as red as a red cloth'.
- 97/10-11 'and bete hit down with stauys'. According to Marrow, from the thirteenth century on in depictions the crown is pressed onto Christ's head, usually by two staves arranged crosswise on top of the crown. By the fifteenth century representations of this event are particularly brutal as the tormentors pull and hang on the staves bending them beneath their weight to press the cross home. See Marrow p. 92 and notes 392, 393 (p. 289). He does not discuss a possible source for this image.
- 97/16-98/19 'Fyrste in that ny3t...' Cf *Mandeville's Travels* ch. 2, which is followed closely. See notes below for main differences.
- 97/19-20 'set a crowne...schuldurs'. Cf. the *Dialogus* (P.L. vol. 159) col. 280: 'hanc coronam igitur plectentes capiti ejus imprimebant ita, quod sanguis per ejus faciem defluebat et sic ornatum eduxit eum Pilatus foras, et dixit:...'.
- 98/4-5 'with a whyt thorne that men callen Barbarimes'. Mandeville calls the Barbarimes 'swet', not white. He 'calls the Albispine white, whereas the *LOL* does not give that thorn any adjectives.
- 98/15 'Thes ionkes beð rysches that ben whyte'. This is not in the *LOL* and is a sentence required to link the two passages of Mandeville ch. 2 that are used. Again, Mandeville does not call the 'ionkes' white.
- 98/15-19 'thou it be so þat...als so scharply as thornys'. This passage occurs first in Mandeville but last in the *LOL*. Therefore the *LOL* has to explain exactly which crown is being discussed. In

Mandeville this is clear from the context, but the *LOL* adds: 'at this crownynge, and whan he hongyd on the crosse'. The *LOL* takes care to incorporate this information carefully in its line of narrative. The *Speculum Devotorum* has a similar sentence and there attributes the information to the 'Master of Stories' (Peter Comestor, *Historia Scholastica*) and says that both 'Lira' and 'Mandeuelde' state the same. The precise reference in the *Historia* is (*P.L.* vol. 198) col. 1628 (ch. 168), and in Lira, *Postilla* on *Matth.* 27. Also the *Dialogus* (*P.L.* vol 159) col. 280.

99/11-12 'And than...dethe'. Cf. the *Lamentacion* p. 456 ll. 42-43, which is followed closely.

99/12-100/3 'And whan...pepull'. The *Lamentacion* p. 456 ll. 29-40, but 99/14-15 'Scheo...hondes' is not found in the *Lamentacion*.

99/12-14 'And whan oure lady...swerde of sorowe'. Cf also the *Dialogus* (*P.L.* vol. 159) col. 281:

'A: Quid fecisti, dulcissima, cum haec audires?

M: Hac prolata sententia gladius Simeonis per transivit cor meum et animam meam'.

100/10 Cf. 'bleren' *NED* v. (1): to have watery eyes, 'bleren' v. (2) to cry, bellow, wail: - on: to mock, insult. The reading in T does not fit in with either of these senses, mainly because of the presence of 'hure yen'. It looks as if T was not familiar with sense (2) and therefore added 'hure yen' (note its absence in B) to try to make sense of it within the context of the only meaning he was familiar with. He interpreted his exemplar to read a phrase along the lines of: 'they smeared Christ with water/discharge from their eyes', perhaps encouraged by the proximity in the sentence of 'spat'. The *NED* gives an example of sense (2) from *The Charter of the Abbey of the Holy Ghost* (ed. C. Horstmann, *Yorkshire Writers* Vol. 1, 1895) p. 359: 'þe Iewes..blereden on him & spitten on his face' (but note that only the base text, MS Vernon, reads this. MS Harley 2406 and MS Harley 1704 omit 'and blereden on him'). As it happens the four lines in *The Charter* are very close to the *LOL* 100/5-11 'they toke of him..to a tode'. Taking into account furthermore that B reads 'bleryd on hym', the theory of T's correction seems plausible, and B and T's exemplar is most likely to have read simply 'bleryd'.

100/12-14 'schulde haue...out of the hous'. This is based on *Revelations* 1, 10.

- 100/17-18 'a gret crosse and an heuy of fyftene fote of lengthe'. Cf. the *Dialogus* (P.L. vol 159) col. 281: 'Crux vero adeo magna erat, quod habebat quindecim pedes in longitudine'. Cf. also Nicholas Love (edn. Powell) p. 233: 'the corsse...xv feete of lengthe'. See also 102/22, where it is mentioned again.
- 100/19 'he went as mekely to his hongynge as a lambe dothe to scherynge'. Cf. *Isaiah* 53:7 (See Marrow p.163).
- 100/19-101/1 'Than they brought hym...were all bybledde'. Cf. *Lamentacion* p. 456 ll. 44-48.
- 101/1-20 'Seynt Anselme seyðe...his enemys hondis'. Cf. the *Dialogus* (P.L. vol. 159) col. 276-77, which is followed quite closely, but rendered slightly more colourful, e.g. the *Dialogus* 'amicabilis' is translated 'so amyabull, so semely and so louelyche'. 'That the Jewys...mercyfulle' translates: 'quod deberent ejus misereri'. Also the *LOL* leaves out a statement in the *Dialogus* that they gathered false testimonies against Christ. Incidentally, in the *Dialogus* this episode is placed during the first visit to Pilate.
- 101/7-8 'as a meke lombe'. *Isaiah* 53:7.
- 101/14-15 'he was more lyke to a man that is lepreus'. Cf. *Isaiah* 53:4: 'quasi leprosus'. This theme also occurs in Ludolph of Saxony's *Vita Christi* pars 2, chap. 62. The trial at Annas' and Caiaphas' is only one of various contexts in which it was used. In the *Complaint of Our Lady* it occurs when Christ is on the cross.
- 101/15-20 'Over this...enemys hondis'. This touches on the traditional theme of the ingratitude of the Jews, cf. Justin, *Dialogue with Trypho* (trsl. T.B. Falls (repr) *Fathers of the Church*, 6 (Washington D.C.: The Catholic University of America Press, 1965) chapters 131-133 and Melito, *Homily on the Passion* (ed. C. Bonner in *The Homily on the Passion by Melito Bishop of Sardis with some fragments of the apocryphal Ezekiel*, Studies & Documents, 12 (London: Cristophers; Philadelphia: University of Pennsylvania Press, 1940)) p. 178: 'This is he who came to thee, who healed thy sufferers and raised thy dead'.
- 102/1-2 'Chyldren threw stonys...of the stretis'. Cf. the *Dialogus* (P.L. vol 159) col. 281: 'Sequebantur etiam pueri projicientes lutum et lapides in eum'. Marrow p. 145 refers to F.P. Pickering for this image, who relates it to the mocking children in *IV Kings* 2, 23, in one of the pre-figurations of the passion. As far as the stone-

- throwing is concerned Marrow postulates that this was derived from another O.T. pre-figuration of the passion, the casting of stones at David by Semei (*II Kings* 16,6). Children casting mud and/or stones at Christ in the *via crucis* abound in Netherlandic passion tracts.
- 102/2-3 'with a corde drew hym aftur hem'. Cf. the leading of a lamb to slaughter. See Marrow p. 164 on pulling and dragging images.
- 102/6-9 'som smote...dethe'. Note how Christ is here once more compared to an animal being led or driven to its slaughter. The bloody steps by which his progress could be traced occur in some texts quoted by Marrow pp. 99 and 103, where he discusses the influence of *Deut.* 21:3-4 on passion accounts. The 'bloody steps' themselves do not occur in *Deut.* 21:3-4, but a rough and stony valley does, and these verses have been interpreted in the *Glossa Ordinaria* as relating to a rough and stony way over which Christ was led after his Arrest. Imagining bloody steps as a result of a rough road surface would lie well within the bounds of 'permitted' meditation on the passion.
- 102/9-103/15 'Whan his modur saw this...Jhesu'. Cf. the *Lamentacion* p. 456 l. 49 - p. 457 l. 18, which is followed quite closely. Note some changes in the *LOL*, e.g. in the speech by one of Mary's sisters, who in the *Lamentacion* says: 'Θanne we schul mete with Soure sone', but in the *LOL*: 'than schulle 3e mete with youre sone', concentrating more on Mary. Also, the *LOL* adds: 'with Seynt Joone and herr systurs and Mawdleyne'. These dramatis personae have been present from p. 92 in the *LOL*, where the *LOL* incorporated an earlier passage from the *Lamentacion*. They have already been enumerated once, when the *LOL* switched to a passage from the *NVC*. The *LOL* is clearly concerned to combine the various sources smoothly without inconsistencies. See note 92/19-21. For this meeting in the road cf. also the *Dialogus* (*P.L.* vol. 159) col. 282.
- 102/21 'sheo mette him'. Cf. also the *Dialogus* (*P.L.* vol 159) col. 282: 'Cum autem educeretur filius meus...volui eam sequi et videre sed non potui prae maxima multitudine populi...Sed tandem deliberavi quod per viam adjacentis plateae circa quendam fontem circuiremus, quatenus illi obviaremus'.
- 102/22 'and an heuy...of lengthe'. This is not in the *Lamentacion*. See note to 100/17-18.
- 103/4 'Y schall bere it vpon myn owne backe'. This is another common

- motif in passion narratives, cf. *De Meditatione Passionis Christi per Septem Diei Horas Libellus* (P.L. vol 94 col. 561-68). Also Marrow p. 11-12, Salter 1974 pp. 154-55. A contemporary vernacular example is in the *Complaint of Our Lady* (edn. Marx & Drennan) p.98.
- 103/5 'deye thou no3t without thy modur'. T. originally read 'fro' for 'without', and B 'for', but the *Lamentacion*: 'dey 0ou not with-oute 0i moder ne go 0ou not fro 0i moder'. The *LOL* seems to have combined these in a scribal error. In any case 'fro' does not make semantic sense.
- 103/16 'Smote him in the necke'. Cf. Marrow p. 80 and the earlier use of this image explained in the note to 95/6-7.
- 104/5 'they gate ano0ur'. The *Lamentacion* mentions Simon by name as the carrier in its description of this passage. To the *LOL* he is an unimportant third party whose role in the completion of the passion must be played down.
- 104/11-17 'they made Jhesu...was her body'. Cf. the *Lamentacion* p. 457 ll. 24-28, which is followed closely.
- 104/18-23 'Whan oure Lorde...dampned to dethe'. Cf. *Revelationes* I, 10 p. 267. The *LOL* adds: 'and the turmentours'.
- 105/6 'gurde hym aboute with a kerchiff of hire hede'. Cf. the *Dialogus* (P.L. vol. 159) col. 282: 'tamen velamen capitis mei accipiens circumligavi lumbis suis'.
- 105/11 ff The *LOL* depicts a prostrate crucifixion, the most popular depiction in the Middle Ages, as opposed to the upright crucifixion as described in the *NVC*. For a discussion of the two ideas, see B.D. Brown in the introduction to her edition of the *Southern Passion* pp. lxxxiii-v. *Speculum Devotorum* at this point describes the two different kinds of crucifixion and tells the reader to choose whichever stirs her most, following the *NVC*. The *LOL* chooses only one version in the quest for narrative continuity.
- 105/13 'a row raggid nayle'. This refers to the legend that the smith's wife had to make the nails after the refusal of the smith to do so (he finds his hand smitten with some foul disease). See F.P. Pickering, 270-3. The legend is incorporated in detail in the *Northern Passion* (ed. F.A. Foster BETS OS 145 (1913) and 147 (1916)), see BETS OS 145 pp. 168-173.
- 105/17-19 'And at the ffyrest stroke...as dede'. Cf. *Revelations* I, 10

- p. 268: 'Sed, sicut dictum est, cum primus clauus infigeretur ei, ego ad primum ictum conturbata cecidi quasi mortua'. The *LOL* asserts that Mary did not see it, only heard it. This is not found in *Revelations*. For the *LOL* however, this modification is required in order to smooth the blending in of a passage from the *Lamentacion* used later, in which Mary arrives at the cross when Christ has already been nailed to it and raised up. The *LOL*'s modification of *Revelations* allows for Mary to be somewhere on the way to the cross when she hears, from afar, the first stroke. She faints, and arrives at the cross only when the nailing has been completed (108/21-24).
- 105/21-106/7 and 106/15-16 'Than they wolde...ymete to the hole' and 'as men dothe clothe in a recke'. the stretching of Christ on the cross is related by F.P. Pickering to the harp as a symbol of the Crucifixion, based on *Psalms* 56: 'Exsurge, gloria mea; exsurge, psalterium et cithara', where Christ's stretched sinews are the strings of the harp. Cf. also the *Dialogus* (*P.L.* vol 159) col. 282-3. In the *Complaint of Our Lady* the stretching is compared to the drawing of parchment on a board which may be based on the popular tradition of the Charters of Christ (see edn. Marx & Drennan p. 151).
- 106/10 'through bothe his fete at onys'. The *LOL* makes very clear that three nails were used as opposed to four, one for each hand and each foot. For a discussion of both these traditions, see B. White, 'Whale Hunting...and the date of the Ancrene Riwe', *Modern Language Review*, 40 (1945) p. 206-7. Also F.P. Pickering p. 273. For an example of the crucifixion with 4 nails see Gregory of Tours (*P.L.* vol 21) col 710: 'duo sunt affixi in palmis, et duo in plantis'.
- 106/18-22 'pressyd hit downe...with bloode'. This is based on *Revelations* I, 10. Cf. Marrow p. 91, who claims that the winepress allegory on the flagellation and the crowning 'may be assumed but is not always explicit'
- 107/4-7 'in that stede...same place'. Cf. *Mandeville's Travels* (edn. Hamelius) p. 50 l. 14: 'And in the place of 0at morteyes was Adames hed founden after Moes flode in tokene that the synnes of Adam scholde ben bought in 0at same place'. Cf. also *Golden Legend* (edn. Ellis) p. 77: 'For right in the place where Jesus Christ suffered death, it is said that Adam was buried'.
- 107/8-10 'they reryd vp...the morteyse'. Cf. *Revelations* VII, 15,

where they miss the mortice the first time and Christ is subjected to the same torment again.

107/12-14 'I trowe ther was penaunce ynow and pouerte, for why he hongyd stert nakyd on the rod tre for the loue of mannes soule'. I have not been able to trace the 'penaunce and pouerte' idea.

107/14-108/21 'And 3e schulleθ vnderstonde...and so they fynd ywrite'. This is based on *Mandeville's Travels* (below referred to as *MaTr*) (edn. Hamelius) p. 6-7.

107/15 'of fowre maner treis'. *MaTr* here adds: 'as it is conteyned in this vers: In cruce fit palma cedrus cypressus olyua', which is in fact in the *Legenda Aurea* (edn. Graesse), p. 303. For the background of the tradition of the four kinds of wood see Hamelius p. 25 of Notes. It is also used in the *Northern Passion* (see EETS OS 145 (1913)) in a slightly different version. Three kinds of wood are used, cypress for the upright, olive for the cross piece (where the *LOL* has palm) and cedar for the bit in the earth. An elaborate legend is associated with these three kinds of wood, the Cross Legend, discussed by Foster in vol. II (EETS OS 147 (1916)) pp. 68-69.

107/22 'and hit was to sey in...Jewis'. The *LOL* adds this to *MaTr*.

108/18 'stryfe amonge hem'. *MaTr* here adds: 'And 3ee schull vndirstonde θat oure lord was ynaylled on the cros lyggynge & θerfore he suffred the more payne'. The *LOL* omits this because he will deal with this later. He is using *MaTr* only for the four kinds of wood tradition.

108/19 'Grekys and Cristen men'. *MaTr* actually says: 'And the cristenemen θat dwellen be3ond the see in Grece'.

108/21-109/17 'By that tyme...ryse the third day'. Cf. the *Lamentacion* p. 457 ll. 28-46, which is followed closely.

108/21-24 'By that tyme...was comme to the crosse'. See note 105/17-19.

109/1-2 'by the helpe and beryne...fro the crosse'. This is not found in the *Lamentacion*. 29

109/5 'thi wofull modur?' The *Lamentacion* adds: 'why spekyst θou not to θi soreful moder'.

109/9 'herde his modur'. The *Lamentacion* adds: 'θus crye & wepe, he cast his eyne vp-on me and vnneθe'.

109/19 'that men my3t...bonys'. *Psalms* 21:18: 'dinumeraverunt omnia ossa mea'.

- 109/24 'blassmyd'. See Glossary.
- 110/24 The seven words of Christ on the cross are common in passion narratives. Cf. for instance the influential *Vita Jesu Christi* of Ludolph of Saxony book IV ch. 58.
- 111/2-3 Luke 23:34: 'Pater, dimitte illis: non enim sciunt quid faciunt'.
- 111/11 John 19:26-27: 'Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua'.
- 111/17-25 Translate: 'The master of the Histories says that Joseph, husband of Mary, died during the Passion of the Lord, and for that reason his wife was entrusted to (deposited with) another. And it is said in the same place that Joseph had died in the middle (period) following after the baptism of Christ, and from this it is clear that he had died during the interval then before the death of the Lord'. The 'master of Histories' refers to Peter Comestor, but I have not been able to trace the particular passage. /
- 112/2-3 Luke 23:43: 'Hodie mecum eris in paradiso'.
- 112/11-13 Matthew 27:46 and Mark 15:34: 'Deus meus, Deus meus, ut quid dereliquisti'
- 113/7 John 19:28: 'Sitis'.
- 112/24-113/2 'ffor alle 0at he soffyrd for vs peynfully was releasid of payne the which deseruyth dedly payne'. Translate: 'Because he sufferd^e much pain for us, the pain of those who deserve deadly pain was alleviated'.
- 113/16 John 19:30: 'Consummatum est'.
- 114/11-12 Luke 23:46: 'Pater, in manus tuas commendo spiritum meum'.
- 114/16-17 'for the passynge...and dried'. Cf. Marrow p. 83 ff, where he discusses *Isaiah* 63:3 and how the image of the winepress influenced literary accounts of the passion.
- 114/19-24 Translate: 'The master of the Histories says that the demon had stood upon the arm of the cross and contemplated whether Christ might have any stain of sin'. Cf. *Historia Scholastica* (P.L. vol. 198) col. 1630 (ch. 172).
- 115/23 Ruth 1:20: 'Ne vocetis me Noemi (id est, pulchram), sed vocate me Mara (id est amaram), quia amaritudine valde replevit me Omnipotens'. (Call me no longer, she said, by that name of delight; call me Mara, the unhappy one. Has not an almighty hand filled my cup with bitterness).

/ Add at the end of Note 111/17-25: either in the relevant chapter, ch. 174, (P.L. vol. 198 col. 1631) or elsewhere in the version printed in the P.L.

- 116/3 'bitter' *MED* adj 3(a) of persons, etc.: ill-tempered, resentful, malicious, mean, unkind. This cannot be the meaning here as it concerns the Virgin Mary. The *MED* has a sense 2(a) of suffering: grievous, severe, bitter. Surely this is meant in the context of 116/3 even though there is no noun with the meaning 'suffering' in the text, and 'bitter' strictly speaking refers to the Virgin, not her suffering.
- 116/8-16 'Sent Ambrosye...passyon'. Ambrose discusses the testament of Christ on the cross in his *Expositio Evangelii Secundum Lucam* Liber x (P.L. vol 15) cols 1834-8, particularly paragraphs 121-133, but this is very dissimilar to the treatment in the *LOL*. If the passage in the *LOL* does go back to Ambrose it is probably through an intermediary or intermediaries. In this passage in the *LOL* the word 'commendid' is used, in various spellings, five times. The word seems to have the general meaning of 'assign, bequest', but this is not attested in the *MED*. Various meanings are mentioned in the *MED* that could fit, except that subject and object are turned around. For example, 'commenden' can mean 'put in trust or under protection' (*MED* sense 1a(b)). This would seem to fit the case of St John and the Virgin, but 116/12 reads 'he commendyd...Seynt Joone...to the...virgyn', not the virgin to St John. I have therefore assigned the past tenses of 'commenden' in 11.12, 14 and 15 the general meaning 'to recommend'.
- 116/16-118/13 'We fynde...may consedur'. Cf. *Revelationes* VI, 11, which is followed closely.
- 117/13-14 'bothe the sonne...ly3t'. Luke 23:45 mentions only that the sun was darkened. Marx & Drennan argue that the sun and the moon may have been combined under the influence of prophecies of last things in Joel 2:10 and 3:15 and Isaiah 24:23 (*Complaint of Our Lady* p. 155).
- 117/20 'Gentyles beth they...Crysten men'. This explanation is not found in *Revelations*.
- 118/4 'where alle the soulis...were abidyng'. This is another explanatory addition to *Revelations* by the *LOL*. A vernacular description of the different kinds of hell is found in the English translation of the *Speculum Humanae Salvationis*, *The Mirour of Man's Saluacioun*. (edn. Henry) p 151 l. 3009-3045. In this description there are four layers of hell, the lowest being hell proper, the next one up the place where uncircumcised and unbaptized babies go, the

next one up purgatory, and the top one limbo. In the *Speculum* this description is attributed to Thomas Aquinas' *Summa*, and it is indeed found in the *Summa* III q.69 a.7.

118/13-122/19 'Over this seith...art þu lyke hym'. This passage is based on a text called *The Prickyng of Love*, a free translation, possibly by Walter Hilton, from the Pseudo-Bonaventuran *Stimulus Amoris* (ed. A.C. Peltier *Opera Omnia* pp. 631-703). The *Prickyng* has been edited by H. Kane from MS BL Harley 2254 in *Salzburg Studies in English Literature, Elizabethan and Renaissance Studies*, 92 (Salzburg: Inst. für Anglistik und Amerikanistik, Universität Salzburg, 1983) and in a modernized version by C. Kirchberger from MS Vernon, *The Goad of Love* (London: Faber & Faber, 1952). According to Kirchberger this text was well known in the fifteenth century (Kane counts 16 extant mss). Apparently Margery Kempe had it read to her (H.E. Allen and S. Brown Meech, eds, *Book of Margery Kempe*, EETS OS 212 (1940) p. 277 n. 39/24). Kirchberger attributes its popularity to the ready appeal of the devotional treatment of the passion in the first part, combined with the instructions in the spiritual life in the second and the devout meditations on the Our Father, Ave Maria and Salve Regina at the end. It is a meditational work rather than a narrative. Where the English version differs from the Latin, the *LOL* agrees with the English, suggesting that an English version was followed by the *LOL*. The direction of indebtedness is established by the demarcation of the passage in the text: 'over this seith a worthy clerke thus', and by the reference in the margin, which reads: 'de libro qui vocatur stimulus amoris'.

118/14-120/13 'Neuer sese we...forsake synne'. This is based on *Prickyng*, part of chapter 5 (edn. Kane pp. 35-77), which is followed closely, apart from 120/12, where the *LOL* adds 'aske mercy'.

119/7 'Forbed be to me...Cryst'. Cf. Gal VI,14: 'Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi' (God forbid that I should make a display of anything except the cross of our Lord Jesus Christ).

119/22 The *MED* does not actually attest *fig* use for 'ground' in the meaning 'basis on which to build sth'.

120/14-122/19 'Sette in the si3t...þu lyke kym'. This is based on

- Prickyng* part of chapter 4 (edn. Kane pp. 26-28), which is followed closely, apart from 121/8, where the *LOL* substitutes 'synne' for 'pride'.
- 122/19-125/19 'Of the openynge...full gret perplexite' Cf the *NVC* ch. 80, which is followed closely.
- 124/14-23 R. Peebles, *The Legend of Longinus* (Bryn Mawr College Monographs, Monograph Series IX (1911) discusses the origins and place in English literature of the legend of Longinus and mentions the *LOL* on pp. 109-110, attributing the treatment of the legend to the *NVC*. This is only partly true, as there is no mention of Longinus' blindness and subsequent cure in the *NVC*. These details are found in the *Legenda Aurea* (edn. Graesse p. 202): 'Maxime ex eo, ut quidam dicunt, quod cum ex infirmitate vel senectute oculi ejus caligassent, de sanguine Christi per lanceam decurrente fortuito oculos suos tetigit et protinus clare vidit'. Also *Golden Legend* (edn. Ellis p. 70): 'Some say that when he smote our Lord with the spear in the side, the precious blood availed by the shaft of the spear upon his hands and of adventure with his hands he touched his eyes, and anon he that had been tofore blind saw anon clearly'.
- 124/21-23 'And as we rede...wele ynow'. This is not found in the *NVC*.
- 124/24-125/2 'and as her sones...of compassyon'. This is not found in the *NVC*.
- 125/7 'akeueren' is not attested in the *MED*, but it must here be a variant of 'recoveren'.
- 125/19-21 'The numbur of all his...fyftene'. This is not found in the *NVC*. According to L. Gougaud in *Devotional and Ascetic Practices in the Middle Ages*, trsl. G. Bateman (London: Burns Oates & Washbourne Ltd, 1927), the number of Christ's wounds (5466 or, as in the *LOL*, 5475), known through a revelation or in another manner, is a legendary theme which has been largely cultivated in the Middle Ages (Gougaud p. 116 n. 14).
- 125/23-128/12 In this *menetyne*...with full gret compassion'. The *NVC* chapter 81.
- 126/2 'Joseph' is Joseph of Arimathia.
- 126/24 'eyr' is attested neither in the *OED* nor the *MED*, but a contraction is attested for the conjunction 'either', as in *either...or...* Analogy may have produced 'eyr' for the pronoun 'either'.

- 127/6 The *MED* only attests 'ner', not 'nere', but cf. the idiomatic use of 'never' with 'witen' as here ('wiste nere'). *MED* never 2(a) 'as an emphatic negative, especially with 'witen',....: not at all, certainly not'. Therefore I propose 'nere' as a spelling variant of 'ner' adv. from 'never'.
- 128/12 'ffor his blessid body'. This is not in the *NVC*.
- 129/6-23 'the fete that sche waschid..hem and kissid hem'. This is a translation of part of chapter 82 of the *NVC*.
- 129/24-130/2 'Mawdleyne...his swete face'. This is not found in the *NVC*.
- 130/2-11 'Than seid Joseph...fro all maner of synne'. This passage finds a close parallel in the *Lamentacion* p. 458 ll. 8-16, although Joseph's words are there an answer to Mary's request for him to take the body down from the cross. Without so much as referring to the actual Deposition, the *Lamentacion* goes on to describe how Mary helped with the washing of the body.
- 130/13-17 'and 3it in this...was this redempcion'. This is the *NVC* part of chapter 82.
- 130/18-131/9 'With thes wordes...him in longe tyme'. Cf. the *Lamentacion* p. 458 ll. 23-35, the relevant passages are very close, but for some additions in the *LOL*, i.e. 'and neuer for...in a sudary' (131/2-3) and 'the whiche oure lady wrou3t and made with her owne hondis' (131/5-6).
- 131/4-6 'to wynde hire sone...owne hondis'. Cf. *Revelations* I, ch. 10.
- 131/9-14 'Seynt Joon saw...crime or sclaundur'. This is taken from the *NVC* chapter 82.
- 131/13 'they now happe be'. Translate: they may have the bad fortune to be. See Glossary HAPPE v. (*MED* sense 2 (a)).
- 132/6-15 'When they come...Y may nat liue without hym'. Cf. the *Lamentacion* p. 458 ll. 38-45 which is verbally very close.
- 132/14-15 'Berye me with him'. Cf. *Liber de Passione Christi* (Ps-Bernard) (*P.L.* vol 182) col 1140: 'Volebat mater moesta simul sepeliri cum illo'.
- 132/15-20 'Than reuerently they...dorre of the monumente'. This passage is taken from the *NVC* chapter 82 again, and follows it closely.
- 132/18-133/13 'But they...sche my3t not stonde'. Cf. the *Lamentacion*

- p. 458 l. 45 - p. 459 l. 3 which is followed closely. In 132/18-20 the accounts in the *MVC* and the *Lamentacion* are skilfully interwoven. The *Lamentacion* does not mention the stone being put before the monument, but the *LOL* ensures this detail from the *MVC* is incorporated, looking forward to 144/2 when the three Maries ask 'quis revolvēt'.
- 133/13-136/20 'Aftur that Joseph beryed...John comfortid our lady'. Cf the *MVC* most of chapter 83.
- 134/2 'sittyng by the sepulchre'. Cf. *Matthew* 27:61: 'sedentes contra sepulcrum' ('who sat on there opposite the tomb).
- 134/23 'went byfore hire'. In the *MVC* Mary's sisters go before her and she follows, between Magdalene and John. T does not make logical sense as John has just been said to go ahead of her and is then depicted as supporting Mary together with Magdalene. Hand B tried to improve the situation by adding 'went' after 'Jon'. This did not however deal with the problem of logic. *MVC*: 'sorores Dominae velaverunt eam tanquam viduam, cooperientes quasi totum vultum suum, et praedecebant; Domina autem inter Joannem et Magdalenam sequebatur moestissime sic velata'.
- 135/19-21 'Certenly oure prynces...sone this day'. Cf. *Dialogus* (P.L. vol. 159) col 288: 'O quanta injuria facta est hodie in Hierusalem in ista pulcherrima domina, et filio suo...'
- 136/21-137/8 'Dere lady and modur...they spende that ny3te'. This passage is not found in the *MVC*.
- 136/21-23 'vpon triste and hope...stynte and cese of your sorowe'. Translate: 'Because of (your) trust and hope, desist from your sorrowing'. Cf. the *OED* upon *prep.* 11c: 'indicating the ground, basis, occasion, or reason of an action, opinion, etc.'
- 137/8-139/24 'On Saturday oure lady...the Saturday principali'. Cf. *MVC* chapter 84.
- 137/15 'in this whyle' The *OED* strictly only lists 'in the while' with the meaning 'meanwhile', but I have glossed 'in this whyle' also as 'meanwhile'.
- 138/4 'clapte herr hondis togedur'. Cf. the *NED* 'clappen' v. 3b 'to clap one's hands' gives an example of clapping for sorow: 'clappyn hondys to-gedyr for ioy or for sorowe'. That B is not familiar with this use is indicated by his substitution of 'wrong' for 'clapte', even though the *MVC* clearly says 'percussione palmarum'.

- 139/20-24 'and in her only...Saturday pryncipali'. The earliest commentator quoted by Gougaud who incorporated the idea of Mary as sole pillar of faith on Holy Saturday is Caesarius of Heisterbach in *Expositiuncula in sequenciam 'Ave praeclara maris stella'* ed. A. E. Schoenbach in *Sitzungsberichte of the Vienna Academy*, 1908 pp. 6-7. It is in the *Vitis Mystica* that we find the additional remark that 'this is the reason why the whole Church has adopted the very suitable custom of dedicating each Saturday of the year to the honour and glory of this Virgin'.
- 139/21-22 'and sche abode all that...gostly affeccion'. This is not found in the *NVC*.
- 139/24-140/3 'and 3it for all that...his dethe'. This is not found in the *NVC*.
- 140/4-24 'The sowle of oure Lorde...nye day'. The *NVC* chapter 85. Only the first part is used. Most of this chapter is omitted.
- 140/7-16 'Dicit Lira...ioye and blisse'. This is not found in the *NVC*. The Latin section translates: 'Lyra says that the spirit of Christ was in the limbo of the holy fathers for three hours; however, Gregory (says), from the ninth hour of the sixth day, in which (hour) it had been separated from the body, up to the dawn of day, when it was joined to the body once more'. Traditionally Christ was crucified at the sixth hour, and gave up the spirit at the ninth hour. Here 'feria' is 'day' - any day other than a Saturday or Sunday. Thus 'sixth day' or Good Friday - reckoning from Sunday as the beginning of the week? I have not been able to trace the passages in Lira and Gregory.
- 141/1-142/24 'Owre Lorde than...thoo thre dayes'. Cf. *NVC*. ch 86.
- 140/20 'wolde had of hem'. Translate: 'those of them he had desired'. *OED* will v 1. 1. trans with simple obj.: desire, wish for, 'want' (something). *OED* gives 'would' as a possible *pa ppl* form. Its examples under sense 1. trans do not include one with a *pa ppl*, but there are several with the *pa* 'would'. B's reading 'had wuld' confirms that we are dealing with an authentic reading, not an error. For 'lowness' The *NVC* actually reads 'amor'.
- 140/24 'that was nye day'. Dawn, cf. the *NVC* 'prope auroram'.
- 142/24-145/1 'In the menetye...and wepte and went'. The *NVC* chapter 87.
- 143/20-144/6 'The monumente was made...nobis etcetera'. This

description of the monument is not found in the *NVC*. L
 143/17-19 'Quis reuoluet...monumenti'. *Mark* 16:3.

144/9-13 'Drede 3e...that he is aryse'. *Matthew* 28:5-7:

'Nolite timere vos; scio enim quod Jesum, qui crucifixus est, quaeritis. Non est hic surrexit enim, sicut dixit. Venite, videte locum, ubi positus erat. Et cito euntes dicite discipulis eius: Surrexit a mortuis et ecce praecedit vos in Galilaeam; ibi eum videbitis. Ecce dixi vobis'.

'You need not be afraid; I know well that you have come to look for Jesus of Nazareth, the man who was crucified. He is not here; he has risen, as he told you. Come and see the place where the Lord was buried. You must go in haste and tell his disciples that he has risen from the dead; and now he is going on before you into Galilee, where you shall have sight of him. That is my message to you'.

144/17-18 'Than Petur and John...to the monumente'. *John* 20:4:

'Currebant autem duo simul'

'They began running side by side'.

145/1-146/18 'Then Mawdlen aftur that...byfore to hem'. Cf. the *NVC* ch. 88.

145/10-23 'seid to hure: Woman...'. Cf. *John* 20:15-17:

'Dicit ei Iesus: 'Mulier, quid ploras? Quem quaeris?'. Illa, existimans quia hortulanus esset, dicit ei: 'Domine, si tu sustulisti eum, dicito mihi, ubi posuisti eum, et ego eum tollam'. Dicit ei Iesus: 'Maria'... Dicit ei Iesus: 'Iam noli me tenere, nondum enim ascendi ad Patrem;...'

'Woman, Jesus said to her, why art thou weeping? For whom art thou searching? She supposed that it must be the gardener, and said to him: If it is thou, Sir, that hath carried him off, tell me where thou hast put him, and I will take him away. Jesus said to her, Mary... Then Jesus said: Do not cling to me thus; I have not yet gone up to my Father's side'.

145/12-13 'They have ytake away...have do him'. Cf. *John* 20:13:

'Tulerunt Dominum meum, et nescio, ubi posuerunt eum' (in answer to two angels).

'Because they have carried away my Lord, she said, and I cannot tell where they have taken him'.

146/9 'But as thes tway...'. Cf. the *NVC*: 'Cum ergo istae tres Mariae'.

146/10-13 'Oure Lorde apperid vnto hem and seid...and helde hem'. Cf.

L Add to note 143/20-144/6: On the dimensions of the sepulchre, see *Historia Scholastica* (P.L. vol. 198) col. 1634 (ch. 181).

Matthew 28:9-10:

'Et ecce Iesus occurrit illis dicens: Avete. Illae autem accesserunt et tinuerunt pedes eius et adoraverunt eum'.

'And while they were on their way, all at once Jesus met them and said: All hail. With that, they came near to him, and clung to his feet, and worshipped him'.

146/16-18 'he seyde: "Go 3e to my...byfore to hem'. Cf. *Matthew* 28:10:

'Tunc ait illis Iesus: Nolite timere; ite, nuntiate fratribus meis, ut eant in Galilaeam et ibi me videbunt'.

'Then Jesus said to them: Do not be afraid; go and give word to my brethren to remove into Galilee; they shall see me there'.

146/18-148/10 'Aftur this oure Lorde...bytwexte hem'. Cf. the *NVC* ch. 89.

147/1-4 'Aftur that oure Lorde was dede...in the menetyne'. This is not found in the *MVC*.

147/5-7 'Also oure Lorde apperyd...lyue'. For the vow made by James, see Jerome, *Liber de Viris Illustribus* (P.L. vol 23) col. 643.

148/10-14 'Aftur this he apperid...and bracke hit'. Cf. *Luke* 24:13-30, where this event is described. The account of Luke has been abridged in the *LOL*.

148/14-17 'in the manere...with a knyfe'. Cf. *Postilla*: 'Sicut consueverat at facere ante passionem. Sic enim frangebatur panem ac si scinderetur cum cultello. Quia voluntarie se eis ostendit in effigie qua erat cognoscibilis ab eis, et cum hoc cognouerunt eum per modum fractionis panis'.

148/17-22 'And with that...brekyng of the brede'. Cf. *Luke* 24:31-35, which has been abridged.

148/22-23 'And thus...his disciples'. In the *NVC* each appearance has a chapter and is discussed in some detail. The *LOL* discards these chapters with this one line. For the various appearances cf also *Golden Legend* (edn. Ellis) I, 93-6.

149/2-7 'Seynt Austen seyðe...amonges hem'. Cf. *Sermo cclxv De Ascensione Domini* (P.L. vol 38) col. 1218-19:

'...aedificans fidem, ...conversatus est cum eis in terra quadraginta diebus, intrans ex exiens, manducans et bibens: ut exhiberet veritatem, non quod haberet necessitatem'.

149/7-152/8 'The fourty day...as he bade hem'. Cf. The *NVC* ch. 97,

Insert on p. 240

152/9 'they fastid, as som men writen'. Cf. Thomas of Hales' *Vita Sancte Marie*, which has been edited in *The Lyf of Oure Lady*, ed. S.M. Horrall from Bodleian MS Hatton 102. This Latin *Vita* was written in the mid-thirteenth century and is extant in seventeen manuscripts (see Horrall 1985 pp. 7-15), giving rise to a Middle English translation, *The Lyf of Oure Lady*, edited in the same volume. The compiler of the *LOL* does not seem to have used the ME version printed by Horrall, but there may of course have been others, or he might have made his own translation of a Latin version. For 152/9, cf *Vita* ch. 33: 'Sed & ieiunasse eos quis dubitet?' (Horrall p. 91).

152/21-153/3 'Owre lady...thes dayes'. Cf. Thomas of Hales' *Vita* ch. 33 (Horrall p. 91).

153/3-154/11 'Than withynne...Holy Ghoste'. Cf. Thomas of Hales' *Vita* ch. 35 'De Aduent[u] Sancti Spiritus' (Horrall pp. 93-94). In this passage the *LOL* has either expanded the account in the *Vita* or a different Latin version than Bodleian MS Hatton 102 was used. Horrall gives a list of Latin mss on pp. 12-14 of *The Lyf of Oure Lady*.

154/11-155/11 'Owre lady...alle thynges'. Cf. Thomas of Hales' *Vita* ch. 36 'De Conuersacione Matris Domini Post Ascensionem' (Horrall pp. 94-95).

157/24-158/14 'Gabriell...ioyfull vysitacions'. Cf. Thomas of Hales' *Vita* ch. 36 (Horrall pp. 95-96).

which is followed closely for its narrative passages.

150/19 'whyche was...Jerusalem'. Cf. *Postilla* vol. 6 164v: 'Spacio miliarij distat a Ierusalem'.

151/9-12 'Than he ascendyd...for her sy3t'. Not found in the *NVC*.

153/1-4 Cf Acts 1:4-5:

'Et convescens, praecepit eis ab Ierosolymis ne discederent, sed exspectarent promissionem Patris, quam audistis (inquit) per os meum: quia Ioannes quidem baptizavit aqua, vos autem baptizamini Spiritu sancto non post multos hos dies'.

'; and now he gave them orders, as he shared a meal with them, not to leave Jerusalem, but to wait there for the fulfilment of the Father's promise. You have heard it, he said, from my own lips: John's baptism, I told you, was with water, but there is a baptism with the Holy Spirit which you are to receive, not many days from this'.

153/12 Cf Acts 2:3-4:

'Et apparuerunt illis dispartitae linguae tanquam ignis, seditque supra singulos eorum: et repleti sunt omnes Spiritu sancto, et coeperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis'.

'Then appeared to them what seemed to be tongues of fire, which parted and came to rest on each of them; and they were all filled with the Holy Spirit, and began to speak in strange languages, as the Spirit gave utterance to each'.

153/20 'figure' means 'something having symbolic significance'

according to the *NED*, and in the phrase 'in figure' it means a prefiguration, especially of a person or event in the Old Testament for one in the New. In this line, however, 'in figure' can only mean 'symbolically'.

155/11-157/11 'As we rede...the wylle of God'. This is based on *Sermo Angelicus*, ch. 19, ll. 44-78 (edn. Eklund p. 129-30), which has been translated closely.

155/16 The *NED* does not attest 'myslyfe', but gives: 'misliving' (ger.): an evil or sinful live.

155/16-19 'ffor by hir holy...cowde do or labour'. Not found in *Sermo Angelicus*.

155/22 'solacere' is not found in the *NED*, but the verb 'solasen' is. One of its meanings is 'to comfort, console', hence 'solacere', 'one who comforts, consoles'.

157/7 T's reading 'feynely' is not attested in the *MED*, but 'feinedli', an adv. constructed from the *p pl* of 'feinen', is. One of the meanings of 'feinen' is 'to make a likeness of sth, imitate, counterfeit' hence 'insincerely' for 'feinedli'. As this is a meaning which fits the context very well I have emended 'feinely' to 'feyneldly'. Note also that the error could have arisen in confusion with 'fainly' = 'gladly, eagerly', a meaning which is not applicable here.

157/15 The form 'feruenly' is not attested in the *MED* or the *OED*, but 'fervein' for 'fervent' is, so I have allowed the form without the dental to stand.

157/18-19 'anoone the feruour of synne...byhelde herr'. Cf. p. 35 of the *LOL* where a similar claim is made.

158/4 'Seynt Jon, that chose virgyn,'. Cf. the *Latin Narrative of Ps-Melito* (see note 165/9-16), a *Latin* narrative of the Assumption of Mary (edn. Tischendorf 1866) p. 124:

'...et Iohannem evangelistam, quem praeceteris apostolis peculiariter diligebat, eo quod ipse solus ex eis virgo esset in corpore. Tradidit igitur ei curam sanctae Mariae, dicens ad eum...'

(Translation M.R. James, *The Apocryphal New Testament* (Oxford: At the Clarendon Press, 1924) p. 210) '...and John the evangelist, whom he more especially loved beyond the other apostles because he alone of them was a virgin in body. Unto him therefore he committed the charge of the Holy Mary, saying to him...'

158/17-159/4 'we fynde in the reuelacions...to a parfy3te ende'.

Cf *Sermo Angelicus* ch. 16 ll. 11-24 (edn. Eklund pp. 119-20).

159/6-171/12 The remainder of the text is based on MS B. MS T lacks this final passage. See *Description of MS Trin.Coll.Camb. B.15.42*.

159/6-20 'Furthermore when this...manyfolde trbulacions'. Cf. *Sermo Angelicus* ch. 16 ll. 31-38 and 41-44 (edn. Eklund p. 120).

159/20-23 'Neuerthelesse hur herte...plesyd God'. Cf. *Sermo Angelicus* ch. 16 ll. 63-65 (edn. Eklund p. 121).

159/23-160/3 'In the tyme...prophecies'. Cf. *Sermo Angelicus* ch. 17 ll. 20-22 (edn. Eklund p. 122).

160/3-9 'and the3h hit were so...he shuld suffir' Cf. *Sermo Angelicus* ch. 16 ll. 50-54 (edn. Eklund p. 120-121).

160/9-14 'When she swethid...naylyd to the crosse'. Cf. *Sermo Angelicus* ch. 17 ll. 23-27 (edn. Eklund p. 122-23).

160/14-16 '0en hur yen...aclove for sorow'. Cf *Revelations* I, ch. 10.

160/16-163/22 'Also o3t she...few shuld be savyd'. This is a summary of what has been described in the *LOL* so far, with extra attention being paid to the perspective of Mary. It is not based on any particular passage in Bridget's works, but is full of echoes and phrases we have come across before, such as: 'Neuer0elees when she considerid...hit shuld be so' and 'her ioy medelyd with sowrow contynally'.

160/20 'hur hert smyte with ouldle and new sorow'. In this passage the accumulating sorows of Mary are discussed, and it seems more likely that 'oute' is an (incorrect) spelling for 'old' rather than part of the word 'withoute'. The latter would not make much sense in any case. The *MED* lists spellings with 'ou', and without the 'l', but none with a 't' for the 'd'.

163/22-164/7 'Oure lady Goddis moder...of loue and compassion'. Cf. *Revelationes* Book VI, ch. 61.

164/11-165/8 'Off all oder londes...and suffer'. This passage is based on *Mandeville's Travels*, part of the prologue:

'For als moche as the lond be3onde the see 0at is to seye the holy lond 0at men callen the lond of promyscioun or of beheste passynge all' 00ere londes it is the most worthi lond most excellent and lady & souereyn of all' 00ere londes & is blessed & halewed of the precyous body & blood of oure lord Jhesu crist; jn the whiche land it lykede him to take flesch & blood of the virgyne Marie to envyrone 0at holy lond with his blessedde feet; And 0ere he wolde of his blessedness enoumbre him in the seyde blessed & gloriouse virgine Marie & become man & worche many myracles and preche and teche the feyth & the lawe of crystene men vnto his children. And 0ere it lykede him to suffre many repreynges and scornes for vs And he 0at was kyng of heuene of eyr of erhte of see & of all thinges 0at lond whan he seyde: REX SUM IUDEORUM: 0at is to seyne: I am kyng of Jewes. And 0at lond he chees before all' 00er londes as the beste & most worthi lond & the mooste vertuouse lond of all'the world. Wytnessynge the philosophere 0at seyth thus: VIRTUS RERUM IN MEDIO CONSISTIT that is to seye: the vertue of thinges is in the myddes. And in 0at lond he wolde lede his lyf & suffre...' Two divergencies are noteworthy. The first one is that between the *LOL* 'preche 0e fayth and 0e law to vs Cristen men as to hys children' and *MaTr* 1.12: 'teche the feyth &

the lawe of crystene men vnto his children'. The effect of the *LOL*'s reading is to contrast 'us Christians' with (presumably) 'them Jews', a contrast that is not present in the *MaTr* reading and is of course illogical. The second significant divergency in the *LOL* seems of a similar anti-semitic nature. After 'I am kyng of Jewes' (*MaTr* l. 17) the *LOL* adds: 'for θat tyme θe Jewis occupied θat lond, and θerfor as we fynde yn holy scripture dyuers tymes θe pepill wuld haue crownyd hym kyng'. The *LOL*'s reading implies that the *land* constituted the important part of Christ's choice, and the Jews just happened to be living there. Perhaps the reading also makes out that the Jews were somehow unworthy of Christ because they did not realise he was their messiah, but only wanted to make him king. If the *LOL* deliberately introduced an anti-semitic slant, and was not simply copying an alternative exemplar of *MaTr*, the remarkable thing is that he does not use this opportunity to point out the ultimate charge: that the Jews crucified Christ. In any case, these anti-semitic overtones stand virtually alone in the whole of the *LOL* (apart, perhaps, from passage 101/15-20).

165/9-16 'everlastyng blysse...as she wuld'. This is the first of two passages based on a Latin text on the assumption of the virgin, called *Transitus Mariae B*, edn Tischendorf 1866, but named *The Latin Narrative of Pseudo-Mellito* in James, *The Apocryphal N.T.* (referred to as *Ps-Mellito* below). In its prologue it is attributed to Melito, bishop of Sardis. According to James, this text is the leading Latin authority on the legend of the assumption, a legend which may have originated in Egypt (*Apocryphal N.T.* p. 194). Because of the gap in MS B of the *LOL* we start somewhere in the middle of the passage from *Ps-Mellito*. We may of course never know how much exactly the *LOL* borrowed, but it is probably helpful to our understanding of 165/9-16 to indicate the general contents of *Ps-Mellito* up to 165/9 in the *LOL*. The *Ps-Mellito* starts with an apologetic prologue written in the name of Melito of Sardis. The second paragraph describes how Mary is given into John's care, and in the third is described a day two years after Christ's ascension, when Mary has a strong desire to join Christ, and sits crying in her house. An angel appears and tells her she will be taken out of her body, and gives her instructions to prepare herself. This is the point in the narrative where the *LOL* takes up the thread. In the *LOL* Mary asks when she will die, whereas

in *Ps-Mellito* the angel simply tells her. Cf Tischendorf 1866 p. 125: 'Ecce, inquit..., cum in die tertia assumpta fueris de corpore'.

(James: 'on the third day, when thou shalt be taken up out of the body'). It may be noted that the angel specifies the sixth hour as the hour at which she is to die. In paragraph 6 in the description of the Assumption however, *Ps-Mellito* reads: '..., ecce die tertia circa horam tertiam diei' (James: 'lo, on the third day, about the third hour of the day...').

165/20-166/6 'When a certeyn...suffryd his passion'. This is based on *Revelationes* Book VI, chapter 62. It may be noted that the *Ps-Mellito* and *Revelationes* are very similar in some respects: Mary's desire to join Christ, the appearance of an angel, the angel's statement that the apostles would bury her.

166/8 'I levyd yn the world xv yere'. According to *Ps-Mellito* it was two years.

166/13-167/2 'Then my solle...tyme do with me'. Cf *Revelationes* Book VI chapter 62 continued.

167/3-13 'When this glorius...layd here yn the monument'. This is an extremely compressed version of the events described in *Ps-Mellito* chapters 9-16 (Tischendorf pp. 130-134): 'Et haec dicens dominus tradidit animam sanctae Mariae Michaeli...Tres autem virgines quae ibidem erant et vigilabant susceperunt corpus beatae Mariae, ut lavarent illud more funeris...Tunc igitur sanctum corpus imposuerunt feretro...Posthaec Petrus elevans: Accipite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant autem cum eo ceteri apostoli corpus beatae Mariae,...Mariam autem portantes apostoli pervenerunt ad locum vallis Iosaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et caluserunt sepulchrum'.

James: 'And when the Lord had so said, he delivered the soul of the holy Mary to Michael...Now the three virgins that were there and watched took the body of the blessed Mary to wash it after the custom of burials...Then therefore the apostles laid the holy body upon a bier...Thereafter Peter lifted up the head of the body and began to sing, saying: Israel is come out of Egypt. Alleluia. And with him the other apostles bore the body of the blessed Mary,...But the apostles carrying Mary came into the place of the valley of Josaphat which the

Lord had showed them, and laid her in a new tomb and shut the sepulchre'.

167/14-21 'In the tyme *þe...ioy and wurship*'. *Revelationes* VI, ch 62 continued. 'the' in l. 14 is a form of the demonstrative pronoun (see Glossary). Cf. the *OED* 'the' signification C. as Demonstrative (or *quasi*-personal) pronoun.

168/4-12 'Forsothe hit ys for...hit was glorified'. Cf. *Sermo Angelicus* ch. 21 ll. 19-25 (edn. Eklund p. 134).

168/12-169/4 'Furthermore *þe angell...and hur sauyour*'. *Sermo Angelicus* ch. 20 ll. 57-69 (edn. Eklund p. 133).

169/7-170/10 'Byholde *and take hede...þe more rewarde*'. *Revelations* Book I, ch. 9.

170/12-171/1 'Owre lady seid...nott come to mercy'. Cf. *Revelations* II, ch. 23.

171/1-4 'Oure Lord sayde...of hevyn'. Cf. *Revelations* I, ch. 50.

171/6-12 Translate: 'Here end the meditations about the life and passion and resurrection and ascension into Heaven of Jesus Christ according to Bonaventura out of his third and shortest, though best edition'. For a discussion of the various versions of the *MVC*, see Fischer.

GLOSSARY

The Glossary attempts to list all words whose meaning or form are no longer current, and their sense in the context in which they occur in the text. Where form is concerned solely, only a significant difference from the present day form merits inclusion, the overriding principle always being the understanding of the passage or line under consideration. All inflected forms of verbs are cross-referred to the infinitive, except participles used as adjectives, and gerunds. Infinitives with an i-prefix will be found under i, in exactly the form in which they appear in the text. In the case of verbs, theoretical headwords are employed when no infinitive is found in the text. Theoretical headwords are enclosed in square brackets and follow the usage in the M.E.D. wherever possible. When headwords from the O.E.D. are used, a form closest to what might have been expected in *LOL* has been chosen. The order of references within an item follows the order in which they appear in the text, except with variant forms of tenses, which have been grouped together. If a word and/or sense has numerous occurrences, only the first few are listed, the remainder being indicated by 'etc'. The items themselves are in alphabetical order, with 3 coming after g, and 0 after t. Forms containing i or y anywhere in the word are arranged according to their spelling in the text. If there are spelling variants of a headword they are all found under their own spelling and cross-referred to the headword. Some spelling variants are not attested in *M.E.D.*, but this has not been noted, e.g. MYLDNES (mercy, forgiveness) page 7, line 3 has a spelling variant MELDNESSE on page 110, line 23 which is not attested in *M.E.D.* The letters u and v are arranged under their phonetic value, not their form, e.g. VNNE0E will be found under u, not v. The sign -- indicates the headword in any of its forms.

List of abbreviations in the Glossary

| | |
|---------------|--------------------|
| <i>adj</i> | adjective |
| <i>adv</i> | adverb |
| <i>comp</i> | comparative |
| <i>conj</i> | conjunction |
| <i>contr</i> | contraction |
| <i>dat</i> | dative |
| <i>fig</i> | figuratively |
| <i>ger</i> | gerund |
| <i>ind</i> | indicative |
| <i>interj</i> | interjection |
| <i>intr</i> | intransitive |
| <i>lim</i> | limiting (adj) |
| <i>n</i> | noun |
| <i>num</i> | numeral |
| <i>pa</i> | past |
| <i>phr</i> | phrase |
| <i>pl</i> | plural |
| <i>p pl</i> | past participle |
| <i>pr</i> | present |
| <i>prep</i> | preposition |
| <i>pron</i> | pronoun |
| <i>pr pl</i> | present participle |
| <i>refl</i> | reflexive |
| <i>sb</i> | somebody |
| <i>sg</i> | singular |
| <i>sth</i> | something |
| <i>sup</i> | superlative |
| <i>theol</i> | theology |
| <i>tr</i> | transitive |
| <i>v</i> | verb |

ABASCHID: see ABASSCHID.

ABASCHYD: see ABASSCHID.

ABASSCHID *p pl adj* startled, perplexed 16:18; ABASSCHYD 21:15; ABASCHID 21:19.

ABEY *v* to obey 2:7. *pa* ABEYID 10:15.

ABEYID: see ABEY.

[ABIDEN] *v* to await. *sg 3 pr ind* ABYDITH 27:21; ABIDITH 27:22, ABYDETH 27:23, 28:11. *pa* BODE 37:3; ABODE 83:7, 89:1, 99:18, 132:13, 134:2, 152:8, 152:22. *pr pl* ABIDYNGE 118:7. *sg 2 imp* ABYDE 130:5, 141:16. *pl 2 imp* ABYDETH 151:20; to remain. *inf* ABYDE 125:18, 129:14, 134:3, 134:7, 135:4, 150:1150:8, 155:15. *pa* ABODE 31:16, 33:20, 58:9, 87:11, 88:4, 122:21, 137:9, 139:21, 145:2, 149:3, 154:12, 167:21. *sg 2 subj* ABYDE 150:4. *pr pl* ABIDYNGE 140:24; to stay. *inf* ABYDE 39:9, 39:21, 58:23. *sg 2 pr ind* ABYDITH 133:17. *pa* ABODE 39:13, 51:3. *pr pl* ABYDYNG; to live, dwell. *inf* ABYDE 55:3. *pa* ABODE 56:6, 62:1. *pr pl* ABYDYNGE 63:5; to wait. *inf* ABYDE 3:22, 55:10. *pa* ABODE 64:20, 143:6.

ABIDITH: see ABIDEN.

ABIDYNGE: see ABIDEN.

ABODE: see ABIDEN.

ABIDYNGE *ger* remaining in a place 51:9, 57:1; ABYDYNGE 52:10; delay, hesitation ABYDYNGE 30:10.

ABOU3T *adv* in all directions 85:10.

ABRODE *adv* so as to cover a wide space; out, wide, open 124:1.

ABSTEYNE *v refl* to restrain oneself 150:2.

ABYDE: see ABIDEN.

ABYDETH: see ABIDEN.

ABYDITH: see ABIDEN.

ABYDYNG: see ABIDEN.

ABYDYNGE: see ABIDEN, ABIDYNGE.

ACCEPTABULLE *adj* of persons: pleasing, agreeable 64:15.

[ACCORDEN] *v* to be compatible. *pa* ACORDID 12:7.

ACLOVE *v* to be split or cleft 160:16.

ACORDID: see ACCORDEN.

ACORDYNGE *adj* suitable, appropriate 62:5.

ADRADDE: see ADREDEN.

[ADREDEN] *v* to have fear. *p pl* ADRADDE afraid, frightened 137:16, 139:16, 148:1.

AFERDE: see AFERED.

- AFERED** *adj* afraid 21:5; **AFERDE** 21:16, 24:24, 87:10; **AFERD** 74:1
- AFFECCION** *n* love, charity 49:23; emotional side of human nature 118:16; feeling, emotion 4:10, 119:9; **AFFECCYON** 119:13, 120:4; **AFFECCIOUN** 68:16. *pl* **AFFECCYONS** 118:17; desire, wish 6:17, 134:9; inclination 139:22; capacity for desiring or willing **AFFECCIOUN** 68:16.
- AFFECTUOSLY** *adv* earnestly, zealously 52:12.
- AFFECCYON**: see **AFFECCION**.
- AFFECCYONS**: see **AFFECCION**.
- AFFLICCTIONS** *n pl* self-inflicted pain, penance, mortification of the flesh 8:2.
- [**AFFRAIEN**] *v* to frighten, disturb. *p pl* **AFRAYID** 118:3.
- AFRAYID**: see **AFFRAIEN**.
- AFTER**: see **AFTUR**.
- AFTIR**: see **AFTUR**.
- AFTERWARDE**: see **AFTURWARDE**.
- AFTUR** *prep* according to 11:21, 14:17, 14:19, 42:10; **AFTER** 12:18; **AFTUR** 17:10, 28:22, 29:7, 30:4, 30:9, 54:4; **AFTIR** 78:1; **AFTYR** 162:12; with respect to, as regards 112:21, 115:21; in order to get **AFTUR** 42:2: **A DESIRE** -- a desire for 20:11; **DESIREN** -- to desire for 22:10.
- AFTUR** *adv* at a later time, afterwards 113:10.
- AFTURWARDE** *adv* later, subsequently 98:1, 150:6; **AFTERWARDE** 159:12.
- AFTYR**: see **AFTUR**.
- AGASTE** *p pl adj* frightened, terrified 85:15, 89:9, 144:15.
- AGE** *n* old age 26:21.
- AGEYN THE BIER**: see **A3EN-BY**.
- A3EN** *adv* in opposition 10:20, 157:4.
- A3EN-BY** *v* to redeem 64:9; **AGEYN THE BIER** the Redeemer 5:2.
- A3ENST** *prep* with verbs of motion (as here **GON**): toward 126:11.
- A3ENWARDE** *adv* conversely 33:24.
- A3EUEN**: see **3EUE**.
- AHUNGRED** *p pl adj* hungry 75:3.
- AKEUEYD**: see **RECOVEREN**.
- ALLE** *lim adj* denoting totality of quality: -- **PERFECCYON** complete perfection 111:1-2.
- ALLEVEY** *adv* always 150:15.
- ALLS TYDE** *adv phr* as soon, as quickly 21:24.
- ALMYSEDEDE** *n* benevolent or charitable action, work of charity 62:22.
- ALONE** *adv* exclusive of all else, only 40:5.

ALSO SONE *adv phr* just as quickly, at once 4:24.

AMENDE *v* to turn away (from sin), mend one's ways 171:3. *sg 3 pr ind*
AMENDE 170:18.

ANYABULL *adj* worthy of love or admiration, pleasing 64:15, 101:9.

AND *adv* also (a Latinism) 73:21.

ANGUR *n* distress, suffering 64:16.

ANON: see ANONE

ANONE *adv* at once instantly 12:14, 30:9, 33:12, 35:10 *etc.*; ANOONE
12:11, 41:21, 50:2 *etc.*; ANON 68:13, 75:7, 169:20 *etc.*; ANOON 2:20.

ANOON: see ANONE

ANOONE: see ANONE.

A-OYNTID: see ENOINTEN.

APOSID: see OPPOSEN.

APOSYD: see OPPOSEN.

APPOSYD: see OPPOSEN.

AR: see OR.

ARRE *v* to do sth wrongly 73:13.

AS *conj* in the same way as, just as 101:18.

ASAY: see ISE.

ASAY *v* examine, inspect (sb) 42:15.

[ASCENDEN] *v* to move upward. *pa* ASSENDID 38:15.

ASKYNG *ger* request 76:21.

ASONDUR *adv* to pieces 106.

ASOYLYD: see ASSOILEN.

ASPYE *v* seek to discover 93:11. See Expl. Note 93/11; to find out,
discover 69:10.

ASSENDID: see ASCENDEN.

ASSOCIED: see ASSOCIEN.

[ASSOCIEN] *v* to make an associate. *p pl* ASSOCIED joined 53:23.

[ASSOILEN] *v* to absolve. *p pl* ASOYLYD 118:22.

ASTATE *n* social, political or religious status 66:23; ESTATE 66:24.

ASTATYS *n pl pl* of social, political or religious status 157:12.

ASTOND *p pl adj* surprised, amazed, astonished 10:20; ASTONYD
116:19, 117:17, 118:3; upset, bewildered 73:24.

AT *prep* with 16:20, 17:8, 27:9.

ATWEYN *adv* to pieces, in two 44:5.

AUCTOR *n* teacher 116:8.

AUCTORITE *n* an authoritative passage or statement, a passage quoted to

prove or support a proposition 69:18.

AUTER: see AWTER.

[AVAUNCEN] *v* to improve. *p pl* AVAUNSYD 18:24.

AVAUNSYD: see AVAUNCEN.

AVOWE *n* a solemn promise 147:6.

AWHYLE *adv phr* (for) a short time 87:11.

AWTER *n* creator, maker 47:4.

AWTER *n*² altar 53:20, 54:1; AUTER 11:24, 54:2, 54:8, 54:15.

AY *adv* all the time, always 122:4, 122:12.

AYEN *prep* in anticipation of, in preparation for 166:4.

AYENSTE *prep* in front of: WENDEN -- to go toward to meet 71:21.

BALE *n* misery, sorrow 19:2, 19:21.

BARST: see BRESTEN.

BATTIS *n pl* a cudgel or flail 99:1.

BAWME *n* balm 46:1.

BEFALL *v* to happen, occur 75:14. *sg 3 pr ind* BEFALLE 89:6. *p pl* BEFALLE 35:12, 66:3.

BEFALLE: see BEFALL.

BEHESTIS: see BYHESTE.

BEHETE: see BYHOTE.

BEHOUEOE: see NEDE.

BEHOVITH: see BIHOVEN.

BEKNEWLYCHE *v* to acknowledge 38:1. See Expl. Note 38/1.

BELEUE: see BYLEUE.

BEMENE *v* to signify, mean 16:19.

BENIGNE *adj* of persons: gracious, gentle, merciful 138:9; of a virtue: characterized by gentleness, kindness or good will 121:1.

BENIGNITE *n* good will, mildness 52:13, 140:16.

BENINGLY *adv* with good will 37:2; BENYNGLY 86:22.

BENYNGLY: see BENINGLY.

BENOME *p pl adj* numbed 42:17.

BERE *v* to give birth (to) 21:9, 22:14, 22:16, 24:18, 24:20 etc.

BERST: see BRESTEN.

BERYNGE *ger* childbearing 20:24.

BESYNES *n* the state or fact of being engaged in an activity 154:18.

BETAUSTE: see BITECHEN.

BETHOUST: see BITHINKEN

[BIBLEDEN] *v* to stain or soil with blood. *p pl* BYBLEDDE 101:1.

[BICLIPPEN] *v* to take hold of (sth). *pa* BYCLIPPID 95:13, 95:14, 105:5.

BIDDYNGE: see BYDYNGE.

[BIGILEN] *v* to mislead (sb); lead astray or into error or sin. *sg 3 pr ind* BYGYLITH 99:24.

BIHOLDEN *v* to look (in a certain direction) (here with *TO* phrase and *pl* BYHOLDYNGE) 144:7, 151:17.

[BIHOVEN] *v* of things: to be needed, required (here with *dat.*) HYM BEHOVITH *TO* he needs to 6:13.

BIRDDIS: see BRYDDES.

[BIREVEN] *v* to deprive or rob. *p pl* BYREFTE (here with *OF* phrase) 90:18, 91:3; BYRAFTE (with *OF*) 90:22.

BISSCHOPP: see BISSCHOPPE.

BISSCHOPPE *n* a chief priest, high priest (here of the Hebrews) 7:12; BYSCHOP 10:11; BYSCHOPPE 10:15; BISSCHOPP 10:20; BYSCHOPP 11:7; BYSSCHOP 12:9.

[BITECHEN] *v* to grant, give. *p pl* BETAU3TE 33:17; to hand over or deliver. *p pl* BYTAUGHT 136:16.

BITHINKEN *v* to think, reflect, meditate 156:18. -- *OF* reflect on, meditate about. *pa* BYTHOU3T 85:5; BETHOU3T 5:16.

[BITOKNEN] *v* to denote or mean sth. *sg 3 pr ind* BYTOKENETH 17:17, 17:18, 19:21, 22:19, 108:14; *pa* BYTOKNED 108:16.

BITTER *adj* full of grievous suffering. See Expl Note 116:3.

BITTERNESSE *n* suffering, misery 116:4; BITTURNESSE 122:1; of substances tasted or smelled: bitterness BITTERNESSE 121:4.

BITTIRLY *adv* with verbs of lamenting (here weeping) sorely, severely, bitterly 109:3.

BITTUR *adj* grievous, terrible 88:14, 122:5.

BITTURNESSE: see BITTERNESSE.

[BIWEPEN] *v* to shed tears, weep: ALL(E) BYWEPTTE drowned in tears 89:14, 89:23.

[BLAMEN] *v* to rebuke or scold. *pa* BLAMYD 99:22, 101:24, 149:21. *p pl* BLAMYD 121:11.

BLAMYD: see BLAMEN.

[BLASSMEN] *v* revile, abuse. *pa* BLASSMYD 109:24.

BLASSMYD: see BLASSMEN.

BLENSCHYNGE *ger* damage 127:18.

[BLEREN] *v* to cry, bellow, wail: -- *ON* to mock, insult (here with *pa*

BLERYD) 100:10. See Expl. Note 100/10.

BLERYD: see BLEREN.

[BLIND-FELLEN] *v* to blindfold. *pa* BLYNFYLLIDE 87:22.

[BLOUEN] *v* to come into flower, bloom. *pa* BLOWID 12:2.

BLOWID: see BLOUEN.

BLYNFYLLIDE: see BLIND-FELLEN.

BODILY *adv* *theol* corporeally, substantially 29:23.

BOLDNESSE *n* arrogance, impudence 138:12.

BODE: see ABIDEN.

BONDAGE *n* subjection 46:19.

BOORDE *n* a dining table 147:9, 148:13.

BOTE *n* relief, deliverance 19:21.

BOWYNGE *ger* obeying 7:14.

BOXOM *adj* humble, obedient 10:2.

BRASST, BRASTE, BRASTYNGE: see BRESTEN.

BRENNE *v* burn 153:18.

BRENNYNG *pr pl adj* burning 8:1; BRENNYNGE 30:19, 121:6, 122:8.

BRENNYNGE *ger* ardour, fervour 27:5. See also BRENNYNG.

[BRESTEN] *v* to change state or condition suddenly: -- OUT burst out (into speech) (here with *pa* BRASTE) 59:3; of a stream: to issue suddenly, spring forth. *pa* BRASST 45:16. *pr pl* BRASTYNGE 45:13; of blood: to gush forth. *pa* BERST 85:10; BARST 95:17, 105:2; to burst. *pa* BRASST 114:18.

BRESYNGGIS *ger pl* bruising 96:6, 96:9; BRISYNGGIS 96:9.

BRISYNGGIS: see BRESYNGGIS.

BRODE *adv* of extent: so as to be extended, widely 109:18.

BROKYN *p pl adj* torn, ragged 96:6.

BRUTHE *n* birth 49:19.

BRYDALE *n* wedding feast 12:21.

BRYDDDES *n pl* birds 54:13; BIRDDIS 54:14; BYRDIS 54:15.

BUSCHYD: see BUSSHEN.

[BUSSHEN] *v* to push, thrust, butt 87:22; *pa* BUSCHYD 102:5; BUSSID 87:22.

BUSSID: see BUSSHEN.

BUT *conj* with clause: but, except: -- AS except that 91:17, 104:15.

BYLEDDE: see BIBLEDEN.

BYCLIPPID: see BICLIPPEN.

BYDDYNG: see BYDYNGE.

BYDDYNGE: see BYDYNGE.

BYDYNGE *n* command 18:12, 42:18; BIDDYNGE 57:5, 137:19; BYDDYNGE 63:8; BYDDYNG 77:16, 81:15.

BYFORE *adv* ahead 77:17.

BYGYLITH: see BIGILEN.

BYGYLERS *n pl* they who deceive, mislead 24:6.

BYHESTE *n* promise 24:13, 116:7, 152:8; LOND OF -- Promised Land 22:23, 164:12. *pl* BEHESTIS 90:16.

BYHETE: see BYHOTE.

BYHOLDYNGE: see BIHOLDEN.

BYHOTE *v* to promise 27:10. *p pl* BYHOTE 22:18, 90:20; BYHETE 116:8. *pa* BYHETE 90:20; BEHETE 90:24, 76:6, 149:18. *pr pl* BYHOTYNGE 94:14.

BYHOTYNGE: see BYHOTE.

BYLEUE *n* a religion or faith 149:5, 152:16; BELEUE 150:5.

BYPATHE *n* a short cut 102:18.

BYRAFTE: see BIREVEN. BYRDIS: see BRYDDES. BYREFTE: see BIREVEN.

BYSCHOP: see BISSCHOPPE.

BYSCHOPP: see BISSCHOPPE.

BYSCHOPPE: see BISSCHOPPE.

BYSSCHOP: see BISSCHOPPE.

BYSYDE *adv* at the side: NIGH -- nearby, in the neighbourhood 44:12.

BYTAKE *v* deliver 162:4.

BYTAUGHT: see BITECHEN.

BYTHOU3T: see BITHINKEN.

BYTOKENETH: see BITOKNEN.

BYTOKNED: see BITOKNEN.

BYTWEXTE: see BYTWYX.

BYTWIXT: see BYTWYX.

BYTWIX: see BYTWYX.

BYTWIXTE: see BYTWYX.

BYTWYX *prep* between 2:2; BYTWIX 49:18; BYTWIXT 68:1, 72:22; BYTWIXTE 132:5; BYTWEXTE 148:10.

BYWEPTTE: see BIVEPEN.

CAS *n* state of affairs, circumstances 90:7.

CASTE: see CASTEN.

[CASTEN] *v* to plan to do sth, plot, intend. *p pl* CASTE 89:7.

CAUSE *n* a situation or case 11:4; adequate reason, justification 95:1;

the cause of an effect 96:20.

CATELL *n* property of any kind 62:18.

CAYTYFE *n* miserable or unfortunate person, a wretch 119:15.

CENATOIRS *n pl* renowned persons, worthies 155:5.

[CHARGEN] *v* to load, burden. *p pl* CHARGYD 102:21, 103:1; appoint or entrust. *p pl* CHARGID 133:11.

CHARGID: see CHARGEN.

CHARGYD: see CHARGEN.

CHARITE *n* the supreme virtue of Love or Charity according to Christian doctrine, comprising affection, devotion, benevolence, kindness, mercy, gratitude as between God and man or man and man 2:13, 9:6; CHARYTE 111:17, 157:7, 157:9; CHERITE 81:13, 166:13.

CHARYTE: see CHARITE.

CHERE *n* frame of mind, state of feeling 78:10, 142:12; facial expression 91:24, 124:1

CHERITE: see CHARITE.

CHESYNG *ger* the fact of being chosen 17:18.

CHYLDE *v* act of giving birth to a child 39:18. *pa* CHYLDID 40:21;

CHYLDED 41:9. *p pl* CHYLDE 42:14; CHYLDID 42:22. *pl 3 pr ind* CHYLDITH 43:4.

CHYLDED: see CHYLDE.

CHYLDID: see CHYLDE.

CHYLDITH: see CHYLDE.

CHYLDYNGE *ger* the event of giving birth 41:2, 43:2, 38:19, 39:5.

[CLAPPEN] *v* to clap (one's hands). *pa* CLAPTE 138:4. See Expl. Note 138/4.

CLAPTE: see CLAPPEN.

CLEFE: see CLEVEN.

CLENE *adj* morally clean, righteous, pure 9:7, 18:9, 19:14, 21:16, 24:3, 42:13, 155:21; shapely, comely 41:7; innocent, guiltless 130:12, 130:13.

CLENNESSE: see CLENNYS.

CLENNESTE *sup* chastest 20:22.

CLENNYS *n* moral purity, sinlessness 9:6; CLENNESSE 34:23, 36:2, 36:3, 36:14.

[CLEPEN] *v* to call. *pa* CLEPID 16:23, 74:22. *p pl* CLEPID 17:6, 77:18, 164:10, 170:21; YCLEPID 87:13; CLYPPID 164:23.

CLEPID: see CLEPEN.

CLEPYNG *ger* convocation, calling up 73:4. *pl* CLEPYNGES 73:3.

CLEPYNGES: see CLEPYNG.

CLERE *adj* beautiful, magnificent 141:24.

CLERENYS *n* glory, praiseworthiness 82:18.

[CLEVEN] *v'* to cut open, split. *pa* CLEFE 124:19. *p pl* CLOUE 125:1, 125:2: -- ATWEYN cut apart or to pieces (here with *p pl* CLEFE) 44:5.

[CLEVEN] *v*² to stick or adhere. *pa* CLEFE 97:8, 100:7.

CLEUYNGE *ger* sticking, adhesion 105:3.

[CLIPPEN] *v* to embrace. *pa* CLIPPID 51:22, 130:21, 132:18.

CLIPPID: see CLIPPEN.

[CLODDEN] *v* to coagulate or clot. *p pl* CLODDID 128:14.

CLODDID: see CLODDEN.

CLOSE *n* an enclosed area: IN -- in hiding 148:20.

[CLOSEN] *v* to enclose. *p pl* CLOSID 37:3; conceal, keep secret. *p pl* CLOSID 139:16; of two or more things: come close together, join. *p pl* YCLOSYD 40:18.

CLOSID: see CLOSEN.

CLOUE: see CLEVEN.

CLYPPID: see CLEPEN.

COME *v* to come into someone's possession or power 1:21. See Expl. Note 1/20-21.

COMENDYD: see COMMENDEN.

COMENYD: see COMMUNEN.

COMENYNGE *n* the action of conversing 49:18, 137:7.

CONFESSOURS *n pl* those who avow Christianity in the face of persecution and torture, but escape a martyr's death 155:20; priests who hear confessions, prescribe penance, and grant absolution 156:9.

CONFORDID: see CONFORTE.

COMFORT *n* a feeling of relief, consolation 28:4, 59:13, 112:5, 112:6, 112:18, 112:24, 122:13 etc; CONFORTE 33:13, 139:17, 151:10, 155:20 etc; CONFORT 161:2; assistance, support CONFORT 112:9; source of consolation CONFORT 136:9; CONFORTE 120:17; spiritual gratification, joy CONFORT 15:15, 27:19, 91:14; CONFORTE 27:20; assurance CONFORTE 50:17; pleasure, delight CONFORTE 113:7; BE OF GOOD -- be of good cheer, feel assured 109:10; courage, assurance CONFORTE 81:22. See also CONFORTE *v*.

COMFORTABULL *adj* consoling, comforting 63:17, 146:16; encouraging, inspiring confidence, reassuring CONFORTABLE 78:10.

COMFORTE *v* to cheer up, console 91:11, 152:1; COMFORT 112:8, 141:21. *pa* COMFORTID 136:20, 137:7; COMFORTYD 156:3. *p pl* COMFORTYD 19:3; COMFORT 99:17; COMFORTID 158:13; COMFORTYD 110:20; to strengthen spiritually. *inf* COMFORTE 149:4. *p pl* COMFORDID 83:15; COMFORTYD 81:7; COMFORTID 130:11; encourage. *pa* COMFORTID 84:20. *p pl* COMFORTYD 153:23.

COMFORTID: see COMFORTE.

COMFORTYD: see COMFORTE.

COMFORTYNGE *ger* relief, consolation 155:15; the act of consoling 150:2, 150:12

COMMANDEMENTES: see COMMAUNDEMENT

COMMAUNDEMENT *n* order, instruction 10:15; COMMAUNDMENT 54:5. *pl* COMMANDEMENTES 81:7, 81:19, 81:20.

COMMAUNDMENT: see COMMAUNDEMENT.

[COMMENDEN] *v* to present as worthy, meritorius, or in a favourable light. *pa* COMMENDYD 116:9; to commit or consign. *pa* COMENDYD 116:11; to recommend. *pa* COMMENDYD 116:12; COMENDYD 116:14; COMMENDID 116:15. See Expl. Note 116/11-16.

COMMENDID: see COMMENDEN

COMMENDYD: see COMMENDEN.

COMMENYD: see COMMUNEN.

COMMEVER *n* exorcist, one who drives out evil spirits. *pl* COMMEVERS 64:11. See Expl. Note 64/11.

[COMMUNEN] *v* confer about. *pa* COMMENYD 72:11; COMENYD 155:8.

COMPAGNIEDE: see COMPAIGNIEN.

[COMPAIGNIEN] *v* to form by joining. *p pl* COMPAGNIEDE 2:16. See Expl. Note 2/16.

COMPANY *n* a group of persons gathered (for an occasion) 123:7; COMPANYE 124:18, 134:2, 139:13.

COMPANYE: see COMPANY.

COMPLEYNYNGE *ger* lamenting, wailing 112:21.

COMYNLY *adv* unanimously 65:3.

CONDICIONS *n pl* circumstances 50:10.

CONFERME *v* to strengthen (sb. in faith, virtue) 149:5.

CONFORMED: see CONFORMEN.

CONFORME: see CONFORMEN.

[CONFORMEN] *v* model (oneself). *sg 2 imp* CONFORME 120:15. *p pl* CONFORMED 122:4.

COMFORTABLE: see COMFORTABULL.

COMFORTYD: see COMFORTE.

CONFUNDID *p pl adj* embarrassed 138:1.

CONGREGACION *n a* called meeting 75:23.

[CONNEN] *v* have ability: -- COUNSEL to have a helpful suggestion (here with *pa* COUTHE) 11:5; to have mastery (here with *OF* phrase) to know or understand *pa* COUOE 156:1.

CONSAYLE *n* decision, plan, scheme: MAKEN -- to decide (to do sth) 75:24.

CONSCIENS *n* the mind or heart as the seat of thought, feeling, and desire 169:11.

CONSEDUR *v* be aware of, realise 118:13.

CONSEYLID: see COUNSEILEN.

CONTRARYOUS *adj* antagonistic, hostile, rebellious 124:6.

[COUNSEILEN] *v* to counsel, advise. *p pl* CONSELYD 18:12.

CONSIDERACION *n* the act of taking something into account or paying attention to it 166:15.

CONTINAUNCE *n* bearing, behaviour 50:14.

CONTRARY *v* to contradict, resist 77:11. *pl 3 pr ind* CONTRARYE 80:18; run counter to, conflict with. *pa* CONTRARYED 157:11.

CONTRARYE: see CONTRARY.

CONTRARYED: see CONTRARY.

CONUENIENT *adj* appropriate, fitting 3:3.

CONUERSACION *n* manner of living, conduct, behaviour 61:9, 72:6, 146:4, 157:20; CONUERSACYON 154:20, 155:17, 157:16; company 61:25, 149:6; association or communication 68:21; CONUERSACYON 155:3.

CONUERSACYON: see CONUERSACION.

CONUERSANT *pr pl* be associating: BEN -- WITH live with, associate or be intimate with 68:3, 68:19, 155:5, 157:23.

CORDABELL *adj* harmonious 22:8.

CORECKE *v* to correct (a fault in conduct) 155:16.

CORRUPCION *n* (moral or spiritual) contamination 41:8, 119:15.

CORRUPTTE *p pl adj* morally or spiritually contaminated or corrupted 19:14.

CORS *n a* dead body, corpse 128:1, 131:11, 131:15.

[COUNSEILEN] *v* advise, teach. *pa* CONSEYLID 157:5.

COUTHE: see CONNEN.

COUOE: see CONNEN.

COUENABLE *adj* appropriate, suitable 17:13, 17:17, 37:3; COUENABULL 118:15.

COUENABULL: see COUENABLE.

COUETYSE *n* immoderate desire for acquiring worldly goods or estate, covetousness 20:2

CRACHE: see CRATCHE.

CRASCHYD: see CRASHEN.

[CRASHEN] *v* to make a crushing sound, grate. *pa* CRASCHYD 106:12.

CRATCHE *n* manger 40:16; CRACHE 43:9, 43:19, 47:10, 52:11.

CREDENS *n* belief, trust: 3AF -- believed (sth), accepted 31:10.

CREDYBULL *adj* worthy of belief 49:22.

[CRIEN] *v* make public announcement of. *p pl* CRYED 37:19.

CROKYD *p pl as noun* a cripple 74:24. *pl* CROKYD 101:18.

CRYED: see CRIEN.

CULUER *n* a dove 12:3, 12:15.

CUNNYNGE: see CUNYNGE.

CUNYNGE *n* ability or skill 153:16; knowledge, understanding CUNNYNGE 153:19.

CURE *n* spiritual keeping or custody 73:7.

CURTELL *n* garment for women or girls, often an outer garment, sometimes worn over a smock or under a mantel, gown or pilch 39:22, 39:23, 40:5.

CURYIS *adj* abstruse, recondite 28:20.

DAMPNE: see DAMPNEN.

DAMPNED: see DAMPNEN.

[DAMPNEN] *v* convict, condemn to death. *p pl* YDAMPNED 92:10; DAMPNED 104:23; condemn to Hell, damn. *p pl* DAMPNE 3:8.

[DECEIVEN] *v* to overcome (sb) by deceit, get the better of. *p pl* DISEUID 131:13.

[DECLAREN] *v* to explain (sth). *pa* DECLARYD 156:2.

DECLARYD: see DECLAREN.

[DEFACEN] *v* to disfigure (sth). *p pl* DEFASYD 106:22.

DEFASYD: see DEFACEN.

DEFAUTE *n* fault, error 30:24; lack, insufficiency: FOR -- OF in the absence of 43:15; offence: PUTTEN -- ON accuse sb, blame DEFAVTE 19:6.

[DEFILEN] *v* injure, abuse. *p pl* DEFYLID 101:12.

[DEFOULEN] *v* injure, abuse, torment. *p pl* DEFOWLID 91:2; DEFOULYD 121:11.

DEFOULYD: see DEFOULEN.

DEFOWLID: see DEFOULEN.

DEFYLID: see DEFILEN.

DEGRE: see DEGREE.

DEGREE *n* rank, social condition 66:21, 67:2; DEGRE 66:24; one of the orders of angels DEGRE 17:14.

DELFULL *adj* full of sorrow, distressed 126:24.

[DEMEINEN] *v refl* to conduct oneself, behave. *pa* DEMENYD 161:17, 162:9.

[DEMEN] *v* to render judgement. *p pl* DEMYD 91:23, 104:22; to condemn. *p pl* DEMID 28:1.

DEMENYD: see DEMEINEN.

DEMID: see DEMEN.

DEMYD: see DEMEN.

[DENUNCEN] *v* announce sth publicly. *pa* DENUNCYD 10:11.

DENUNCYD: see DENUNCEN.

[DEPARTEN] *v* make (sb) depart. *pa* DEPERTID 132:19; DEPERTYD 103:15; to depart. *p pl* DEPERTID 138:6; to part company, separate. *p pl* DEPARTYD 58:15, 166:16; DEPARTID 166:22, 167:4; -- FRO to be distant from, be removed from. *p pl* DEPERTID 116:20.

DEPARTYD: see DEPARTEN.

DEPERTID: see DEPARTEN.

DEPERTYD: see DEPARTEN.

DERE *adj* costly, expensive 130:17.

DERE *v* to hurt, injure 97:24.

DEREFULL *adj* excellent, noble 4:7.

DERLINGES: see DERLYNGE.

DERLYNGE *n* beloved person, favourite 10:3. *pl* DERLINGES 3:21.

DERST: see DURREN.

DERWARD *adj* of persons: excellent, noble 127:3.

[DESCRIVEN] *v* to describe, recount. *p pl* DESCRIBED 41:4; to characterise. *p pl* DISCRIUED 37:15.

DESERUYNGES *ger pl* meritorious conduct 119:20.

[DESPISEN] *v* treat with contempt. *pa* DISPYSID 87:20.

[DESPOILEN] *v* to strip (sb) of his clothes. *pa* DISPOYLID 97:1, 143:13. *p pl* DISPOYLED 104:24.

DESSESE *n* tribulation, misery 82:2.

DETHEWARDE *prep phr* toward death (here with TO) 104:7.

DEW *adj* prescribed by law or custom 9:2.

DEXE *n* a study desk 13:17.

DEYNTY *n* feeling of esteem, regard 121:13.

DISCOMFORT: see DISCOMFORTE.

DISCOMFORTE *n* grief, sorrow 79:5; DISCOMFORT 159:10.

[DISCOMFORTEN] *v* to discourage, dishearten, dismay. *pa* DISCOMFORTYD 141:21.

DISCOMFORTID *adj* disheartened, dismayed 64:1.

DISCOMFORTYD: see DISCOMFORTEN.

DISCRECYON *n* moral control, moderation: WITH --: in moderation 156:14.

DISCRIUED: see DESCRIVEN.

DISESE *n* trouble, misfortune, misery 89:6, 120:16.

DISEUID: see DECEIVEN.

DISPARCLYD: see DISPARPLEN.

[DISPARPLEN] *v* to disband or disperse (a body of men). *p pl* DISPARCLYD 154:13.

DISPENCACION *n* divine ordering or arrangement of events 38:24;

DISPENCACYON 33:3.

DISPENCACYON: see DISPENCACION.

DISPITES: see DISPY3T.

DISPITOUS *adj* cruel 92:10.

DISPITUSLY: see DISPYTUYSLY.

DISPLESYNGE *n* displeasure 34:15.

[DISPOSEN] *v* to conduct (oneself), behave (in a certain manner). *pa*

DISPOSID 158:21. *pr pl* DISPOSYNGE 159:2.

DISPOSID: see DISPOSEN.

DISPOYLED: see DESPOILEN.

DISPOYLID: see DESPOILEN.

[DISPUTEN] *v* to engage in discussion, conversation. *pr pl* DYSPUTYNG 161:12.

DISPY3T *n* feeling or attitude of contempt 8:14; DISPYT 105:9; DISPYTE

94:23, 99:4; HAVEN IN -- look down upon, despise 94:17. *pl* DISPYTIS

109:23; humiliations, insults DYSPYTES 88:16; DISPITES 164:21.

DISPYSID: see DESPISEN.

DISPYT: see DISPY3T

DISPYTE: see DISPY3T.

DISPYTFULLY *adv* miserably 92:22. See Expl. Note 92/22.

DISPYTIS: see DISPY3T.

DISPYTUSLY: see DISPYTUYSLY.

DISPYTUYSLY *adv* cruelly, fiercely 95:7; DYSPITUSLY 99:2; DISPYTUSLY 104:18; DISPITUSLY 101:13, 110:11; contemptuously 124:18.

DISSENT *n* the fact of being a lineal descendant 38:6.

DISTINCYON *n* the processes of making sth distinct 30:16.

DISTOUBILI0E: see DISTOUBLEN.

[DISTOUBLEN] *v* to stir up (people). *sg 3 pr ind* DISTOUBILI0E 94:1.

DISTROUBLID *p pl adj* anxious, frightened 138:16.

DIUERS *adj* several 154:8, 164:5, 165:2; DYUERS 147:23; different DYUERS 72:24, 73:1, 148:22, 159:9.

DO: see DON.

DOCTOUR *n* an authority or expert in any field of knowledge, a learned man 23:5; a NT authority or one of the Church Fathers 30:4, 31:1. *pl* DOCTOURES experts in Jewish theology 161:12.

DOCTOURES: see DOCTOUR.

DOCTRYNE *n* instruction (as offered) 155:17, 156:10, 157:20.

DOISTE *contr* DOIS (*sg 2 pr ind* of DON to do) + *sg 2 pron*: do you 61:1.

DOM *n* a judicial decision 96:19: YEVEN -- to pass sentence (here with *p pl* Y3IUE) 100:4; DOME 104:4; the Last Judgement DOME 75:14.

DOME: see DOM.

[DON] *v* to do. *p pl* IDO 41:3; YDON 87:1; to complete, finish. *p pl* DO 79:7.

DOWNWARDE *adj* directed towards that which is lower (here fig) 9:8.

DRADDE: see DREDE.

DRAFE: see DRIVEN.

DREDE *n* fear, fright 24:12, 55:11, 55:18, 56:11 etc. *pl* DREDIS 158:16; anxiety, worry 123:8, 126:6, 169:16. *pl* DREDIS 63:13; awe, reverence 16:3, 66:1, 158:2, 167:6.

DREDE *v* to be afraid, become frightened 84:8, 120:7. *pa* DRADDE (+ object) 57:7, 84:10, 104:3; DRADDE 137:16; (without object) DRADDE 32:21, 85:24; DREDE 78:11; DREDD 34:13. *sg 1 pr ind* DREDE 89:6. *imp* DREDE 16:20, 33:16, 138:16, 144:9, 146:6, 150:13. *pr pl* DREDYNGE 33:6, 48:18; to stand in awe of, honour 158:23. *pa* DREDDE 158:5.

DREDDE: see DREDE *v*.

DRESSE *v* guide, teach, instruct 32:11.

[DRIVEN] *v* to drive, force onward. *pa* DRAFE 39:5.

DURRE *n* a doorway serving as an entrance and exit of a building or an

enclosure 143:20, 143:24, 144:3, 146:21.

[DURREN] *v* to dare, have the courage to do sth. *pa* DURSTE 10:20, 10:23;
DURST 10:23, 125:16; DERST 167:17.

DURST: see DURREN.

DURSTE: see DURREN.

DYCHE *n* an excavated trench 132:22.

DY3HTYNG *n* the action of preparing sth 77:21.

DYSCRETE *adj* of persons: wise, morally discerning 72:13.

DYSPITUSLY: see DISPYTUYSLY.

DYSPUTYNG: see DISPUTEN.

DYSPYTES: see DISPY3T.

DYUERS: see DIUERS.

[EDIFIEN] *v* to build or erect. *pa* EDYFYEST 110:1.

EDYFYEST: see EDIFIEN.

EFTE *adv* a second time, once more 71:17.

EFTE-A-SONES *adv* soon after, immediately afterwards 12:10; EFTSONES
71:18; EFTSONES 15:20; 57:8; EFTE-A-SONYS 98:4; EFTSONYS 98:9.

EFTE-A-SONYS: see EFTE-A-SONES.

EFTSONES: see EFTE-A-SONES.

EFTSONYS: see EFTE-A-SONES.

EFTSONES: see EFTE-A-SONES.

EHEN: see YE.

EKE TO *v* to add (sth) to (sth else) 27:1.

ELDE *n* old age 17:7.

ELYMENTIS *n pl* the four simple substances, earth, water, air, and fire
(to which a fifth, the ether, was sometimes added), of which all
material bodies were assumed to be compounded 117:13.

ENCLINED: see ENCLINEN.

[ENCLINEN] *v* to bend down or bow (the head). *pa* ENCLINED 133:19, 136:1;
ENCLYNED 30:18, 133:24, 152:4.

ENCLYNED: see ENCLINEN.

[ENCRESEN] *v* of spiritual things: augment, increase (here with *IN*
phrase and *pa* ENCRESID) 8:23.

ENCRESID: see ENCRESEN.

ENDITED: see ENDITEN.

[ENDITEN] *v* of oral expression: to tell (a story), to sing or chant. *pa*
ENDITED 168:3.

[ENDUREN] *v* to continue, to last. *pa* ENDURID 58:2.

ENDURID: see ENDUREN.

ENFLAMMYD: see ENFLAUMEN.

[ENFLAUMEN] *v* to kindle the spirit, inspire. *p pl* ENFLAMMYD 27:5.

[ENOINTEN] *v* to daub or bathe. *pa* A-OYNTID 42:1.

ENSAMPILL: see ENSAMPULL.

ENSAMPLE: see ENSAMPULL.

ENSAMPLIS: see ENSAMPULL.

ENSAMPUL: see ENSAMPULL.

ENSAMPULL *n* a model likely to be imited 66:15, 111:14, 112:7, 113:13, 134:14; SAMPILL 67:4; ENSAUNPLE 9:21; ENSAMPYLL 68:14; ENSAMPILL 79:17; ENSAMPLE 79:22, 111:1, 113:3, 156:10, 156:23; ENSAMPUL 113:20, 120:15; TAKEN -- follow the example 62:10. *pl* ENSAMPLIS 157:14.

ENSAMPYLL: see ENSAMPULL.

ENSAUNPLE: see ENSAMPULL.

ENSERCHEN *v* pry into 3:13.

ENTENT *n* attention: GIVEN -- pay attention 34:6; intention: IN --: with (good or bad) intention 170:20.

ENTENTE *n* will, desire 49:3.

ENVERNE *v* to wander throughout the extent of 164:17.

ESTATE: see ASTATE.

EUELL *adj* unpleasant, offensive 14:4; wicked, sinful 5:6, 48:17, 48:23; EVILL 21:20; EUYLL 33:7, 60:2; EUEL 49:2. -- GOSTE an evil spirit, a devil 98:1.

EUVEN *adv* straight, directly 142:1.

EUERYCHON: see EUERYCHONE.

EUERYCHONE *pron* every single one 11:23, 107:12; EUERYCHON 137:12.

EVILL: see EUELL.

EUYLL: see EUELL.

EVYNTIDE *n* evening 77:20.

[EXAMINEN] *v* to try (the accused or sinner). *pa* EXAMYNEED 87:19.

EXAMYNEED: see EXAMINEN.

EXCILENCE *n* superiority, greatness 20:19.

EXPEDIENT *adj* suitable for a certain purpose or desired result 44:8;

EXPEDYENT 161:3.

EXPEDYENT: see EXPEDIENT.

BYR *pron contr* either 126:24. See Expl. Note 126/24.

FALL: see FALLE.

FALLE *v* to happen, come to pass 139:3; FALL 60:4. *p pl* YFALLE 59:23; FALLE 90:8, 141:14. *pa* FILLE 44:14; FYLL 100:2, 165:21; FYL 103:9. *sg 3 pr ind* FALLE 121:15. *pa* FELL 75:18; FEL 137:14; to fall. *pa* FYLL 45:2, 143:15, 150:23; FELL 147:21; FELLEEN 146:13; to be appropriate, fitting (here with TO phrase in impersonal construction) HIT FALLITH TO (a person) it is fitting for (a person) 138:1.

FALLITH: see FALLEEN.

FALS *adj* of statements, esp. as made against others: intentionally untrue, intended to deceive 131:14.

FAMILIAR *adj* sociable 72:10.

FARDE: See FAREN.

[FAREN] *v* to conduct oneself, behave: -- WITH to behave or act toward, treat (here with *p pl* FARDE) 92:22; of things: behave, react. *pa* FERD 160:15.

FAUERABULL *adj* showing, or disposed to show, favour or good will 101:11.

FAYLE *v* of the limbs, organs or faculties: to lose or lack the power to function 8:11.

FAYNE *adj* joyful: -- TO eager for 24:18.

FAYNE *adv* gladly, willingly 127:8.

FAYRE *adj* pleasing to the sight (a common epithet of the Virgin) 116:3.

FEBLE *adj* weak in moral strength or firmness of faith 16:2.

FEEENDE: see FENDE.

[FEINEN] *v* to restrain oneself, hesitate. *imp* FEYNE 28:20.

FEL: see FALLE.

FELL: see FALLE.

FELLEEN: see FALLE.

FELLE *adj* treacherous, deceitful 103:14.

FELOSCHIPPE: see FFELOWSCHIPPE.

FELOSSCHIP: see FFELOWSCHIPPE.

FELOWSCHIP: see FFELOWSCHIPPE.

FEYSHIPP: see FFELOWSCHIPPE.

FENDE *n* Satan 22:4, 24:6, 69:24, 115:13; FEEENDE 32:7. *genetive* FENDIS 118:23. *pl* FENDIS 118:1.

FERD: see FAREN.

FERFORTH *adv* far, to a degree: SO -- THAT to such an extent that 72:14.

FERLI *adv* impartially 20:17.

FERSNESSE *n* cruelty, ferocity 138:12.

FERUENLY *adv* ardently, zealously 157:15. See Expl. Note 157/15.

FESTE *n* a commemorative religious celebration 58:5, *pl* FESTES 34:5, a secular celebration with feasting and entertainment 72:20; a celebration 149:13.

FEYNE *adv* willingly, eagerly 124:6.

FEYNE: see FEINEN.

FEYNEDLY *adv* insincerely 157:7. See Expl. Note 157/7.

FFELOWSCHIPPE *n* relationship (of spouses) 10:19; a band of companions FELOSSCHIP 144:2; FELOWSCHIP 147:13; FELOSCHIPPE 147:16; FELYSHIPP 168:14.

FFOUCHESAUFFE: see VOUCHESAUFFE.

FFULL: see FUL.

FILLE: see FALLE.

[FLEN] *v* to flee. *pa* FLY 87:15.

FLESSCHE *n* bodily appetites and desires 115:13.

FLESSCHLY: see FLESSHLY.

FLESSHLY *adj* physical 112:13, 119:6; FLEYSCHLY 35:5; FLESSCHLY 35:15

FLEYSCHLY: see FLESSHLY.

FLORESCHID: see FLORISHEN.

[FLORISHEN] *v* to put forth flowers. *pa* FLORESCHID 46:2.

[FLOUREN] *v* to bloom. *p pl* IFLOURID 12:2.

FLY: see FLEN.

FOLDE *n* the dry land, ground 102:20.

FOLKE *n* (*coll*) people, persons 114:5, 123:10, 126:1, 129:12; a nation, race 22:20.

[FOMEN] *v* of blood: to gush or spurt forth. *pa* FOMYD 95:23.

FOMYD: see FOMEN.

FORBETE: see FORBETEN.

[FORBETEN] *v* to beat (someone) severely, to wound with blows. *p pl* FORBETE 160:11.

FORDREDE *p pl adj* to be badly frightened: -- OF to be afraid of (sth) 85:9.

FORMENED *adj* before mentioned 38:23. See Expl. Note 38/23.

FORSOTH: see FORSOTHE.

FORSOTHE *adv* for a truth or fact 38:15, 42:14, 138:17, 168:4; FORSOGE 130:12; FORSOTH 167:24.

FORSOØE: see FORSOTHE.

FORTHECOMYNGE *ger* appearance, coming forth 64:4.

FOUCHESAUFFE: see VOUCHESAUFFE.

FOUCHID SAUFF: see VOUCHESAUFFE.

FOULE *adj* dirty, filthy 104:19.

FOULE *adv* sinfully, wickedly 101:12; harshly, severely 103:17;
grievously, sorely 119:22.

FOULNESSE *n* ugliness 120:10.

FREND *n* a kinsman, a blood relative. *pl* FRENDES 10:13; friends FRENDIS
60:13

FRENDES: see FREND.

FRENDIS: see FREND.

FRUTE: see FRUTEN.

[FRUTEN] *v* to bear or come to fruit. *pa* FRUTE 75:7.

FUL *adv* as an intensive particle with adverbs: very, quite 42:2, 43:6,
55:15, 98:23 etc; FULL 3:2, 26:18, 41:18 etc; FFULL 99:2.

FULFILLID: see FULFYLL.

FULFILLYD: see FULFYLL.

[FULFYLL] *v* to fill, pervade. *pa* FULFILLID 31:15; FULFYLLID 33:24; *p pl*
FULFYLLID 149:17, 153:14, 154:7, 154:10; to carry out, accomplish
67:12. *pa* FULFYLLYD 67:3. *p pl* FULFYLLYD 77:5, FULFILLYD 83:6;
FULFILLID 85:5.

FULFYLLID *p pl adj* filled 132:22. See also FULFYLL.

FULFYLLYD: see FULFYLL.

FULNESSE *n* height or perfe^tction 154:9.

FY *interj* an exclamation expressing contempt, disapproval or
indignation 109:24.

FIGURE *n* shape, form: IN -- as a prefiguration, foreshadowing 29:23.

FIGURE *n* something having symbolic significance 153:20. See Expl. Note
153/20.

FYL: see FALLE

FYLL: see FALLE.

GADUR: see GBDER.

GALLE *n* a bitter taste or drink, esp. with ref. to Mat 27:23 121:4.

GASTENESSE *n* a cause of fear 20:4.

GASTLY *adj* inspiring fear or terror 91:24.

GBDER *v* to bring together, collect 6:8; come together, congregate:

- GADUR TO assemble in 84:1. See Expl. Note 84/1.
- GENTYLES *n pl* non-Christians, non-Jews (here both, see Text 117/20-22) 117:16, 117:20; members of the nobility or gentry GENTYLLIS 37:24.
- GENTYLLIS: see GENTYLES.
- GERDULL *n* a belt worn around the waist 13:11.
- [GETEN] *v* of parents: to beget or conceive (a child). *p pl* IGETE 2:2, 2:10.
- GLAD *adj* happy (because of a specific thing) 85:14; pleased, delighted 87:19.
- GLADDED: see GLADDEN.
- GLADDEN *v* become delighted. *pa* GLADDID 31:9; to gladden, fill with joy or bliss. *p pl* GLADDED 15:17.
- GLADDID: see GLADDEN.
- GOER *n* one who goes on foot, a walker 56:13. See also Expl. Note 56/13.
- [GON] *v* to go. *pa* 3EODE 16:6, 32:5, 34:3, 39:2, 62:3; YEDE 67:23, 74:19, 75:2, 76:11, 76:23, 166:5; 3EDE 20:7, 87:10, 87:12, 91:11, 134:1, 135:16; 3EDEN 147:2. *p pl* YGO 84:3; YGOO 93:7.
- GOODLY *adj* of persons: excellent, good, noble 27:19.
- GOODLY *adv* graciously^o, courteously 130:3.
- GOSTE *n* spirit 98:1. See EUELL.
- GOSTELY: see GOSTLY.
- GOSTLY *adj* spiritual 9:3, 23:24, 25:3, 119:1, 139:22, 158:12, 167:1; GOSTELY 73:11.
- GOSTLY *adv* spiritually 48:14, 115:8, 112:8, 113:13, 120:20, 156:14.
- GOVERNANC3 *n* behaviour, demeanour 4:2; GOVERNANS 68:23; personal control or authority over another GOVERNAUNC3 133:20; protective guidance GOVERNAUNCZ 155:7.
- GOVERNANS: see GOVERNANC3.
- GOVERNAUNC3: see GOVERNANC3.
- GOVERNAUNCZ: see GOVERNANC3.
- GOVERNE *v refl* to act, behave, conduct oneself 156:15.
- GOVERNYN3GE *ger* protective guidance or keeping 115:12.
- GRACE *n* God's grace, God's gift or favour making men or angels fit for heaven 48:14, 50:16, 52:17.
- GRACIOUS *adj* filled with God's grace 2:1, 4:1, 7:4, 157:20; favourable, well disposed 101:11, 149:2.
- GRACIOUSLI *adv* by God's grace 3:14; benevolently GRACIOUSLY 75:10.
- GRACIOUSLY: see GRACIOUSLI.

GRADES *n pl* steps (in a flight of steps) 70:13.

[GRANTEN] *v* to consent, assent. *pa* GRANTYD 76:7.

GRANTYD: see GRANTEN.

GRAUYTE *n* serious or solemn conduct or demeanour 162:11.

[GREDEN] *v* to weep. *pr pl* GREDYNGE 41:13.

GREDYNGE: see GREDEN.

GREWE *adj* of a wound: recent, unhealed 97:6.

GRETE *adj* pregnant 21:8.

GREUE *v* to cause discomfort 108:8.

[GREVEN] *v* cause physical injury. *p pl* GREUYD 21:8.

GREUOUS *adj* physically painful, unpleasant 8:2.

GREUYD: see GREVEN.

GRONYNGGES *ger pl* acts of groaning or sighing 91:4.

GROUNDE *n* the lowest part of something 14:23, 15:24, 16:6; the ground on which a house is built (here *fig*) 119:22. See Expl. Note 119/22.

GRUCHEFULL *adj* complaining 34:16. See Expl. Note 34/16.

[GRUCCHEN] *v* to grumble, complain. *pa* GRUCHYD 112:19; GRUCHID 112:20.

GRUCHID: see GRUCCHEN.

GRUCHYD: see GRUCCHEN.

GRUTCHYNG *ger* grumbling 121:16.

3AF: see 3EUE.

3AFF: see 3EUE.

3EDE: see GON.

3EDEN: see GON.

3EE *adv* yes 27:23, 28:8, 28:10.

3EODE: see GON.

3ERDE *n* in ref. to Isaiah 11:1: a rod 11:24, 12:1, 12:12, 12:14. *pl* 3ERDIS 12:8.

3ERDIS: see 3ERDE.

3ETYNGE *ger* the act of acquiring, getting 118:19.

3EUE *v* to give 9:23, 23:20, 23:22, 27:16; 3IUE 9:21, 16:23, 32:10, 100:13, 157:4, 157:7; YEUE 76:5. *sg 3 pr ind* 3IUE0 112:7. *pa* 3AF 9:19, 10:4, 19:18, 31:10, 34:11, 45:6, 50:11, 86:5, 86:13, 112:5, 113:13, 116:19, 146:15; 3AFF 147:10, 156:5; YAF 94:11; YAFF 80:4, 81:21. *p pl* I3EUE 8:8; A3EUE0 10:14; 3EUE0 10:17; 3IUE 12:4, 47:18, 52:18, 119:13, 136:23; Y3IUE 12:17, 100:4; Y3EUE 51:1; YEUE 82:11, 82:17. *imp* 3IF 60:3; 3YF 27:18; 3EUE 27:20, 28:9; to apply or set

oneself to do sth. *pa* 3AFF 6:2; 3AF 8:19, 34:7, 34:10; -- SOUKE give suck to a child (here with *pr pl* 3EUYNGE) 35:17.

3EUEEN: see 3EUE.

3EUYNGE: see 3EUE.

3IT: see YT.

3IUE: see 3EUE.

3YF: see 3EUE.

HABYTACYON *n* a dwelling place or residence 32:16.

HALEWID: see HALWEN.

HALEWYNGE *ger* sanctification 8:4.

HALFE *n* any side away from a centre of reference: EVERI -- on all sides 135:17.

HALOWID: see HALWEN.

HALOWYD: see HALWEN.

[HALSEN] *v* to embrace. *pa* HALSID 129:23.

HALSID: see HALSEN.

[HALWEN] *v* to make (sb or sth) holy, sanctify, hallow. *p pl* HALOWID 2:18; HALWID 2:20; HALEWID 8:5; to keep holy. *p pl* HALEWID 3:1; YHALOWID 47:6; HALOWYD 164:14.

HALWID: see HALWEN.

HANDEBREDE *n pl* the breadth of a hand, four inches 143:23.

HAPPE *v* to have the (good or bad) fortune (to do sth, to be) 131:13.

See Expl. Note 131/13.

HARBOROWE *n* lodgings, shelter for a traveller 56:9.

HARD: see HARDE.

HARDE *adj* bitter to hear, harsh 92:3; full of hardship 114:16; HARD 130:16.

HARDY *adj* rash, foolhardy: BEN -- to have the audacity or temerity (to do sth) 88:10.

HAUB *v refl* to maintain oneself, conduct oneself, behave 32:2.

HEDURTO *adv* up to this place, up to here 94:3. See Expl. Note 94/3.

HELDE: see HOLDEN.

HELE *n* salvation 31:13, 113:11, 109:12, 110:22, 156:5.

HELEFULL: see HELFULL.

[HELEN] *v* to cover (sth). *pa* HELID 134:22.

HELFULL *adj* of benefit to the soul, comforting 77:22; HELEFULL 155:22, 156:9.

HELID: see HELEN.

[HELPE] *v* give aid or assistance. *p pl* HOLPE 127:8.

HENNE *adv* of motion in space: from this place, away 134:5.

HEREWITH *adv* on this account, because of this 100:1.

[HERIEN] *v* to praise. *p pl* HERIED 142:20.

HERKE *v* to listen attentively 93:11.

[HERKENEN] *v* to listen with close attention, make an effort to hear. *pa*
HERKENYD 89:9.

HERKENYD: see HERKENEN.

HERT *n* the heart viewed as the centre of life, vitality, or energy:

TAKEN -- to gain or regain courage 125:3.

HERT *v* to injure, wound, hurt 70:3.

[HERTEN] *v* to make (sb) brave, embolden, inspire courage in (sb to do
sth). *pa* HERTYD 156:3.

HERTLY *adj* heartfelt, genuine 105:4, 115:21, 123:24.

HERTYD: see HERTEN.

HERYTAGE *n* a spiritual inheritance or bequest 115:15.

HET: see HOTEN.

HETE: see HOTEN.

HEUEN *n* refuge, haven 5:18.

HEUY *adj* weary, drowsy 84:19; of a person: burdened with sorrow or woe
59:17, 64:5, 83:7, 117:4; HEVY 64:1: -- FOR grieved about sth 24:19.

HEUY *adv* with heavy heart 150:3.

HEVYNES: see HEUYNESSE.

HEUYNES: see HEUYNESSE.

HEUYNESSE *n* sorrow, grief 33:11, 44:9, 53:24, 85:8, 92:23, 93:2, 117:8,
117:19, 117:23, 117:24, 118:8, 122:14, 126:1, 131:19, 137:10; HEVYNES
161:15; HEVYNYS 82:21, 170:23; HEUYNES 82:7, 83:3.

HEVYNYS: see HEUYNESSE.

HIE: see HYE.

[HIEW] *v refl* to betake oneself quickly. *pa* HYED 55:14, 131:4.

HIE: see HYE.

HIST: see HOTEN.

[HITTEN] *v* make its way, enter. *sg 3 pr ind* HITTITH 29:9.

HITTITH: see HITTEN.

HO *pron* who 78:20, 78:24.

HODER *adj* other, remaining 73:6.

[HOLDEN] *v* to remain in a position or place. *pa* HOUYD 49:24; to

maintain, preserve. *pr pl* HOLDYNGE 16:5, 16:6; *v refl* to stay in a place. *pa* HELDE 128:9; to regard (sb) as (sth) (here *refl*). *pa* HULDE 16:1; HELDE 20:12.

HOLDYNGE: see HOLDEN.

HOLE *n* the entire body 14:11.

HOLE *adj* of a person: cured, healed 42:19.

HOLPE: see HELPEN.

HOLY *adv* wholly 14:12.

HOMLY *adv* meekly, gently 22:1; in a familiar manner 155:7.

HONEST *adj* appropriate for a purpose of effect, suitable 63:6, 134:3; of actions, thoughts, words, etc.: morally pure, righteous HONESTE 156:15; HONESTE *adj* socially or customarily proper or correct 62:11.

HONESTE: see HONEST.

HONESTE *n* moral purity, justness 41:11, 157:18, HONESTEE 35:9.

HONESTEE: see HONESTE.

HONESTLY *adv* fittingly, properly 156:14, 161:18; HONESTLYCHE 157:6; respectfully, with honour or reverence HONESTLY 129:19.

HONESTLYCHE: see HONESTLY.

HOSIS *n pl* a legging or stocking of woven cloth or leather, with or without feet 40:2.

[HOTEN] *v* of a person, place: to have a (certain) proper name. *pa* HET 1:15; HI3T 1:11, 67:24; HYT 12:5; HY3T 16:14, 16:15; HETE 22:21, 42:11, 124:15.

HOURE *n* the space of approximately an hour 124:11; HOWR 127:2.

HOUSELEN *v* to administer the sacrament of Holy Communion. *pa* HOWSELYD 80:11. *p pl* HOWSELYD 80:17.

HOUYD: see HOLDEN.

HOWR: see HOURE.

HOWSELYD: see HOUSELEN.

HULDE: see HOLDEN.

HULLE *n* a hill 45:18.

HUNGRED: see HUNGREN.

[HUNGREN] *v* to suffer from hunger. *pa* HUNGRED 69:9.

HYE *adj* outstandingly good, noble 112:7; a great deal of, much, great 85:13, 134:21, 158:8, 167:11; HIE 137:10, 146:13; HI3E 158:2; of sounds: loud 99:10.

HYED: see HIEH.

HYEN: see YE.

HY3T: see HOTEN

HYT: see HOTEN.

IDELL *adj* worthless: -- WORD foolish or sinful word 5:8.

IDO: see DON.

IFLOURID: see FLOUREN.

IGETE: see GETEN.

I3EUE: see 3EUE.

IKEPT: see KEPEN.

IKNET: see IKNITTEN.

[IKNITTEN] *v* to link two or more things together. *p pl* IKNET 2:20; KNYT 15:8.

IKNOW *v* to understand, realize 166:24.

ILKE *adj* same, aforementioned 22:13; YLKE 22:15.

IMAGE *n* the physical appearance of someone or sth observed by the senses or pictured in the mind 29:23; statue YIMAGE 35:13, 35:16, 35:18, 44:18, 45:4, 45:8.

INFUSION *n* that which is poured in (here *fig*) 30:15.

INPASSIBELL: see VNPOSSIBELL.

[INQUIETEN] *v* to trouble. *p pl* INQUIETYD 116:18, 117:3.

INQUIETYD: see INQUIETEN.

INSPIRACION *n* divine communication 3:23, 27:8.

INSTANS *n* insistence, urging ATT 0E -- OF at (someone's) request or urging 78:22.

INWARD *adj* of faculties, actions: located or operating within the inner nature of man: spiritual, mental 29:24 (here: pains) 110:12; of emotions: heartfelt INWARDE 123:24.

INWARDE *adv* toward the inner side of a bodily part (here the heart) 54:21.

INWARDIS *n pl* the inner spiritual nature or affections 3:14.

INWARDLY *adv* intently, closely 36:19; earnestly, fervently 140:2. *as a mere intensive* greatly, much 152:19.

IONKES-OF-THE-SEE *n pl* some kind of prickly plant found in Palestine 98:13, IONKES 98:15; YONKES-OF-THE-SEE 98:18.

I-ORDEYNED: see ORDEYNE.

IOYE *n* a state of happiness or well-being 113:6.

IOYED: see IOYEN.

[IOYEN] *v* to feel gladness or pleasure. *pa* IOYED 18:18, 31:9, 31:13.

IOYFULL *adj* causing gladness or happiness 146:15.

IOYNGE *ger* feeling of gladness 18:18.

IPREYNTID: see PRENTEN.

ISE *v* to see 7:5; YSE 48:7; ASAY 69:9; SE 81:11, 91:13, 92:5, 100:1, 133:3, 139:14, 141:20, 146:18, 169:12, 151:11; SEE 82:18, 92:8. *sg* 1 *pr ind* SEE 136:6; SE 146:3. *imp* SEE 26:3. *pa* SAW 91:20, 91:22, 92:6, 93:16, 136:11, 136:15, 138:17, 148:7, 151:19, 162:4, 162:6, 166:17; SAYW 162:1. *p pl* SAY 73:24, 79:10; SEYN 93:16, 99:18, 147:6, 147:15, 148:9; SEYNE 130:23; YSEY 104:8. *pr pl* SEYNGE 156:7.

KALENDAS *n* a certain day reckoned back from the first of the following month, here the xv kalendas of March = 17 Feb 69:3.

KEPE: see KEPEN.

[KEPEN] *v* watch over, attend 2:19. *imp* KEPE 82:11. *pa* KEPTB 82:12, 158:6. *p pl* IKEPT 3:14; protect or reserve from harm. *inf* KEPE 7:7, 7:14, 115:11.

KEPTB: see KEPEN.

KEPYNGE *ger* protection 115:12, 155:6; taking care of sb by direct personal attention: IN -- in someone's personal charge 158:1.

[KINDELEN] *v* stimulate. *p pl* KYNDLEDE 153:24.

KNOWE *v* to know: -- TOGEDUR have sexual intercourse 2:4, 2:6, 2:11.

KNOWYNGE *ger* the fact of knowing, awareness 32:22: HAVEN KNOWYNG OF know (sth), have knowledge of 159:6.

KNOWLYCHE *n* friends, acquaintances 59:12.

KNOWLYCHE *v* to acknowledge 111:8.

KNYT: see IKNITTEN.

KUNNYNGLY *adv* with understanding, wisely 155:9.

KURTYLL *n* garment for women or girls, often an outer garment, sometimes worn over a smock or under a mantel, gown or pilch 13:10; CURTELL 39:22, 39:23, 40:5.

KYNDE *n* the aggregate of inherent qualities or properties of persons, animals, plants etc. YN HURE -- according to their nature 47:10 (See Expl. Note 47:8-11); species 47:12, 47:14, 47:15: VYCE A3BNSTE -- homosexuality (See Expl. Note 47/11-16); nature (of man as contrasted with that of God) 23:18, 30:14.

KYNDELY *adj* human 113:12.

KYNDLEDE: see KINDELEN.

KYNDLY *adv* according to the particular nature of a species: -- IN HIS

MANHODE according to his human nature 85:15. See Expl. Note 85/15.

KYNRED: see KYNREDEN.

KYNREDEN *n* family 11:22, 12:5, 38:6, 38:17, 60:13; KYNRED 12:5.

LARGELY: see LARGELYCHE.

LARGELYCHE *adv* in abundant quantity, copiously 45:14; LARGELY 154:10.

LASSE *adj* used as a distinguishing epithet to designate the lesser in age of two like named entities 1:13.

LASTYNGLY *adv* continually, at all times 157:15.

LAWÉ *v* to laugh: -- VPON to smile at sb, look with favour on sb 52:9.

LECHE *adj* similar, alike 66:21.

LEFFUL *adj* permissible, lawful 62:11, LEFULL 156:19.

LEFTE: see LEVEN.

LEFULL: see LEFFUL.

LEKYD: see LIKEN.

LEPUR *adj* afflicted with leprosy 101:15.

[LESEN] *v* to loose. *sg* 3 *pr* 1nd LESEΘ 8:11.

LESEΘ: see LESEN.

LESYNGES *n* *pl* lies: MAKEN -- UPON tell a lie or lies about (sb).
161:14.

[LEVEN] *v* desist from. *pa* LEFTE 47:15.

LEUER *comp* rather 118:9: HAVEN -- THAN would rather do sth than sth else 2:4; HIR HADDE BE LEUER she would rather have suffered (sth than that sth should happen) 157:2.

LEUYTE *n* 'light' or undignified behaviour 161:18.

LEYE IN *v* to place in, put in 26:8.

[LIEN] *v* to be placed or located. *pr* *pl* LIGGYNGE 13:17. AS HIT LYETH VPON THY HERT according to your true feelings 28:19. See Expl. Note 28/19. to adopt a recumbent position, lie down. *inf* LYGGE 49:7. *sg* 3 *pr* 1nd LIGGETH 133:8.

LIGGETH: see LIEN.

LIGGYNGE: see LIEN.

LIKED: see LIKEN.

[LIGHTNEN] *v* of the Holy Ghost: to kindle (the fire of love in the faithful). *p* *pl* LISTNED 154:1.

LISTNED: see LIGHTNEN.

LIKED: see LIKEN.

[LIKEN] *v* *intr* to please. *pa* LIKED 18:8; LIKID 1:24, 164:16. (in

impersonal constr) YF IT LEKYD if it please (God) 6:1; IF IT LYKE if it please (you) 134:4.

LIKID: see LIKEN.

LOKE: see LOKEN.

LOKEN *v* to look: (here with *pl 3 pr ind* LOKITH) -- AFTUR to expect, look forward to 28:10; (here with *sg imp* LOKE) -- AFTUR to look toward 28:14.

LOKITH: see LOKEN.

LOKYNGE *ger* personal appearance 91:24.

LONG *adv* in reference to linear extent: far 109:19.

LONGED: see LONGEN.

[LONGEN] *v'* be desirous of, yearn for. *sg 3 pr ind* LONGITH 113:15; with *inf*: to desire, yearn (here with *pa* + 'to come') LONGID 165:22.

LONGEN *v*² be the concern of: -- TO to pertain to (sb) as a right or due 30:24, 61:4; belong to 31:19; be suitable fitting: -- TO be fitting for 55:12.

LONGID: see LONGEN.

LONGITH: see LONGEN.

LORDSCHIPP *n* the land or territory belonging to a king or ruler 94:5.

LOTHELY *adj* detestable, disgusting 100:10.

[LOUEN] *v* to bow down. *sg 3 pa* LOWTID 30:18; LOWTYD 41:10, 43:13.

LOUELY: see LOUELYCHE.

LOUELYCHE *adj* friendly, affectionate, kind 101:9; LOUELY 110:8.

LOUELYCHE *adv* affectionately, graciously 84:4..

LOVE *v* to make (oneself) subservient 66:19, 66:22.

LOWEST *superl* humblest 34:1.

LOWLY *adv* humbly, meekly 30:6, 34:1, 41:9, 61:14, 65:12, 67:9 etc.

LOWLY *adj'* humble 50:14, 62:2, 65:14, 158:10.

LOWLY *adj*² lovely 14:2.

LOWNES *n* humility, meekness 140:20.

LOWTID: see LOUEN.

LOWTYD: see LOUEN.

LOYNDIS *n pl* the loins 106:8.

LUST: see LUSTEN.

LUSTEN *v* wish (to do sth): HYM LUST it pleases him, he wishes (to do sth) 26:9.

LYCENCE *n* permission, agreement 31:4.

LYCOUR *n* liquid 45:13, 46:2, 118:18.

LYFLODE: see LYFLOODE.

LYFLOODE *n* food and drink 56:7; LYFLODE 57:16.

LYGGE: see LIEN.

LY3HTYD: see LY3TE.

[LY3TE] *v* to descend from a higher place or position. *pa* LY3TID 153:10; LY3HTYD 68:12. *imp* LY3TH 70:3; -- ADOWNE to descend 17:21, 25:8; of the body: to be relieved of an illness or pain. *p pl* LY3TID 169:18.

LY3TER *comp* with PRYCE: cheaper 51:6.

LY3TER *adv* more easily 51:5.

LY3TH: see LY3TE.

LY3TID: see LY3TE.

LYKE: see LIKEN.

LYKENES *n* appearance, guise, shape 153:9, 153:13.

LYKYNGGES: see LYKYNGUS.

LYKYNGUS *n pl* desire, wish 121:22; LYKYNGGES 121:23.

LYME *n* one of the extremities of a human body 109:21.

LYUYNG *ger* (the facts or events of someone's) life 83:10.

MALISON *n* curse, malediction 20:24, 21:3, 21:10, 21:11.

MAMETTIS *n pl* representations of a pagan deity, idols 56:15.

[MANACEN] *v* to threaten (sb) with suffering of present or future danger or harm. *p pl* MANASSED 161:14.

MANASSED: see MANACEN.

MANER *n* custom, usage 11:7, 42:10, 78:1, 78:2; kind, sort 81:4, 153:13.

MANER *n* a sort of 17:2, 24:14, 29:21, 32:24 etc.

MANERS *n pl* an individual way of doing sth (also in *pl* as here) 4:3.

MANHODE *n* human form 117:3.

MANLY *adv* with religious courage or determination 151:8.

MANSLEAR *n* one who kills another human being 93:19, 93:21.

[MARKEN] *v* to engrave. *p pl* MARKYD engraved (*fig*) 29:5. See Expl. Note 29/5.

MARKYD: see MARKEN.

MARVELOUS *adj* wonderful, astonishing 61:16.

MASTRY *n* a miracle, marvel 70:4.

MATRONIS *n pl* married women, usu of mature years and socially respectable 135:14; MATRONYS 158:7.

MATRONYS: see MATRONIS.

MAUNDYB *n* the Last Supper 79:20.

MAYNE *n* family 38:17; a body of troops 88:6.

MECHELL *adj* great 23:3.

MEDE *n* spiritual reward, benefit 15:15, 118:1.

MEDELYD: see MEDLEN.

[MEDLEN] *v* to blend, mix. *p pl* MELLID 44:8, 107:2, 120:9; MEDELYD 163:2; intersperse. *p pl* YMELLID 137:8.

[MEKE] *v* to (cause to be) humble 120:23. *pa* MEKID 34:1. *p pl* MEKYD 16:5.

MEKE *adj* having the virtue of humility 21:21, 18:3, 18:21, 18:22, 19:6, 19:14, 29:3 *etc.*

MEKELY *adv* humbly 51:14, 62:7, 68:6 *etc.*; MEKELYCHE 84:11.

MEKELYCHE: see MEKELY.

MEKENES: see MEKENYSSE

MEKENESSE: see MEKENYSSE.

MEKENYS: see MEKENYSSE.

MEKENYSSE *n* the virtue of humility 7:3; MEKNESSE 9:4; MEKENES 14:18, 18:4, 18:11, 18:14, 28:23; MEKENESSE 14:23, 15:5, 15:6, 15:7, 15:24, 16:7 *etc.*; MEKENYS 67:1, 67:3, 67:4 *etc.*

MEKEST *sup* humblest 52:2.

MEKNESSE: see MEKENYSSE.

MEKID: see MEKE.

MEKYD: see MEKE.

MELDNESSE: see MYLDNES.

MELKID: see MILKEN.

MELLYD: see MEDLEN.

[MELTEN] *v* to melt. *pa* MYLTE 44:1.

MENDEMENT *n* improvement or amendment of moral life, repentance 170:1.

MENE *n* something having a causal effect to some end 19:8.

[MENEN] *v* to intend. *sg 3 pr ind* MENETH 28:21.

MENETH: see MENEN.

[MENGEN] *v* to mix. *p pl* MENGID 18:5.

MENGID: see MENGEN.

MERITES *n pl* rewards, benefits 116:5; MERYTES 119:18.

MERKNES *n* darkness 26:24.

MERTHE: see NURTHE.

[MERVEILLEN] *v* to be filled with wonder. *pa* MERVELYD 53:18.

MERVELYD: see MERVEILLEN.

MERVEYLE *n* a wonder 97:15, 98:22; *pl* MERVEYLES wonderful feats 94:19.

MERVEYLES: see MERVEYLE.

MERY *adj* cheerful, happy 85:14.

MERYTES: see MERITES.

METE *n* food, nourishment 8:22, 10:3, 43:9, 74:11, 147:6, 156:13; a meal, repast 147:8.

[MEVEN] *v* to move. *pa* MEUYD tempted to sin 35:2.

MEUYD: see MEVEN.

[MILKEN] *v* to suckle. *pa* MELKID 41:24.

[MINDEN] *v* to remember. *pa* MYNDID 33:7.

MINISTRES *n pl* public officials 104:21.

MISDOERS: see MYSDOER.

MO *n* more (things, here: words) 82:19.

MOCHE *adj* with reference to the importance of sb: great, important 23:2, 23:7.

MOHELL *adv* much 138:3.

MOHELNESSE *n* great size 120:10.

MONE *n* moaning, lamentation: MAKEN -- complain 60:15, 145:1

[MONEN] *v* to mention. *pa* MONYD 75:9.

MONYD: see MONEN.

MONYSCHERE *n* one who admonishes or teaches 155:22.

MOO *adj* more 106:6, 152:13.

MORE *adj* used as a distinguishing epithet to designate the greater in age of two like-named entities 1:17.

MORE *adv* moreover 30:4.

MORE *comp* higher in rank or position 46:22, 47:5.

MORNE *n* morning 88:16, 136:16.

MORNYNGE *pr pl adj* mournful, sad 65:14.

MOWNTE *n* a mountain or hill 83:20, 83:21, 83:22.

MURTHE *n* spiritual joy 15:15; MERTHE 27:18, 27:19; MYRTHE 82:8.

MYDDES *n* the middle 78:5; MYDDEST 132:4, 143:22; MYDDIS 162:2.

MYDDEST: see MYDDES.

MYDDIS: see MYDDES.

MYDILLEST *sup* second eldest of three 1:19.

MY3TES *n pl* faculties, powers 114:9.

MYLDE *adj* merciful, forgiving 20:1, 20:6.

MYLDNES *n* mercy, forgiveness 7:3; MELDNESSE 110:23.

MYLTE: see MELTEN.

MYND: see MYNDE.

MYNDE *n* memory 120:5, 126:10, 127:3, 138:21, 140:2, 160:8: IN THE -- OF in memory of 43:17; IN -- in memory 80:14; HAVE -- remember 35:18, 80:12, 81:5, 118:15, 145:5, 150:6, 151:1, 151:10; mention 76:15: MAKE -- to mention 37:10, 49:20, 67:13, 98:10 (with MYND) 73:4.

MYNDID: see MINDEN.

MYNYSTER *n* a personal servant or assistant 78:6.

MYRTHE: see MURTHE.

MYSBELEUE *n* lack of religious faith, unbelief or doubt 149:21.

MYSBERYNGE *p pl adj* ill-behaved 9:14.

MYSDOER *n* wrongdoer, criminal 86:24, 87:2, 112:6; *pl* MISDOERS 111:5.

MYSLYFE *n* an evil or sinful life 155:16. See Expl Note 155/16.

MYSSEYINGE *ger* slander, defamation 121:17.

NAMELY *adv* especially, in particular 60:12.

NATURE *n* inherent quality 112:13, 112:19; state, condition 112:15.

NE *adj* no 101:21.

NECESSARYES *n pl* the necessities of life 63:19, 63:21.

NEDE *adv* of necessity: ME BEHOUEOE -- it is unavoidable for me 24:17.

NEDFULL *adj* necessary 122:6.

[**NEIGHEN**] *v* to advance: -- NYE to draw closer (here with *sg 3 pr ind* NEY3YTH) 85:19.

[**NEMNEN**] *v* tell or say the name of (sb). *sg 3 pr ind* NEMPT 170:3, NEMPNYTH 171:2.

NEMPNYTH: see NEMNEN.

NEMPT: see NEMNEN.

NERE *adv* not at all 127:6. See Expl. Note 127/6.

NEER *adj* lower, under 40:2.

NEUERTHELATTER *adv* nevertheless 41:6, 42:18, 103:18, 117:8, 131:20;

NEUERTHELATTUR 137:4.

NEUERTHELATTUR: see NEUERTHELATTER.

NEXTE *adj* nearest in position: -- WEY the most direct route, shortest way 102:14.

NEY *prep* close to, near to 75:4.

NEY3YTH: see NEIGHEN.

NOBILITE *n* excellence 81:6.

NOST: see NOUST, NOUGHT.

NOLDE *contr* NE + WOLDE would not 9:17

NONE *n* canonical hour of nones; three o'clock p.m. 136:19.

NONE *adj in attributive position* no 25:18, 102:6; **NOONE** 17:1, **NOON** 155:2.

NONYS *n in phr FOR THE* -- for the particular occasion of purpose, expressly 106:24.

NOON: see **NONE**.

NOONE: see **NONE**.

NORISCHID: see **NORISHEN**.

[**NORISHEN**] *v* to bring up, raise (a young person). *pa* **NORISCHID** 57:17; take nourishment, feed. *pa* **NORYSSHED** 74:15.

NORYSSCHER *n* one who brings up (a child) 99:23.

NORYSSHED: see **NORISHEN**.

NOT *n* nothing 34:20, 61:17, 119:14.

NOTHINGE *adv* with verbs: not at all, not 12:7.

NOTHIR *conj* neither: -- ...**NOR** neither...nor 108:3; in combination with preceding negatives neither: **NOT** ...-- not...neither (here with **NOØER**) 102:11; neither 117:21; nor 116:20; **NOØUR** 117:21.

[**NOTIFIEN**] *v* to take notice of (sth), note. *pa* **NOTYFYED** 148:6.

NOTYFYED: see **NOTIFIEN**.

NOØER: see **NOTHIR**

NOØUR: see **NOTHIR**.

NOU3T *pron* nothing 3:19, 19:9, 22:20, 28:12 etc; **NOU3TE** 32:17; **NO3T** 70:20, 75:5.

NOUGHT *adv* not 21:6, 90:6, 145:13, 146:5, etc; **NOU3TE** 22:2, 42:16, 126:10 etc; **NO3T** 21:8, 22:3, 24:24, 46:4, 69:16 etc; **NOU3T** 18:17, 32:10, 33:10, 43:3, 67:20 etc.

NUMBRE *v* to count 109:19.

NY: see **NYE**.

NYE *adj* near 10:24 11:1, 39:5, 11:7, 93:8, 126:20, 160:22; **NY** 134:21, 167:17; **NY3E** 44:12.

NYE *adv* nearly, almost 38:19, 140:24.

NY3E: see **NYE**.

NY3H *adv* nearly, almost: **VEL** -- very nearly 80:23.

NY3HAND: see **NYHANDE**.

NYHANDE *adv* almost, nearly 20:4; **NY3HAND** 134:2.

NYOUS *adj* harmful 49:1.

OBEDIENS *n* obedience: **BI** -- by virtue of one's vows of obedience 77:13.

OBLACION *n* act of sacrifice 51:3, 52:20.

OF *conj* if 32:6.

OF *prep* expressing agency by 4:14, 34:6, 66:2, 68:7, 68:8, 69:5, 170:21; OFF 146:20.

OFF: see OF.

OFFERD *contr* OFFRE+HIT offer it 4:17.

O3T *adv* in any way, to any extent 160:16, 160:17, 160:18, 161:13, 161:15, 163:4; OU3T 160:19; OU3TE 64:2.

ON *pron* one of a number of persons 102:13.

ONED: see ONEN.

[ONEN] *v* to unite things (physically). *pa* ONED 20:20. *p pl* ONYD 25:14; to unite (persons) spiritually. *p pl* ONYD 111:14. ONYD: see ONEN.

[OPENEN] *v* to reveal. *p pl* OPENYD 26:2.

OPENYD: see OPENEN.

[OPPOSEN] *v* accuse (sb) of (sth), charge. *p pl* APOSID 97:18; APOSYD 98:3; APPOSYD 98:8.

OR *conj* before, ere 29:13, 47:20, 83:13, 78:14, 102:15, 146:10.

OR *adv* before 14:24, 57:13; AR 126:15.

ORATORYE *n* place for praying in temple 11:10.

[ORDEYNE] *v* to choose, appoint. *pa* ORDEYNYD 73:9. *p pl* ORDEYNYD 83:8; ORDEYNED 118:5; -- TO BEN choose or appoint sb to be sth (here with *inf*) 90:17; to devise or invent. *pa* ORDEYNED 87:20; *refl* to prepare oneself. *pa* ORDEYNED 166:4; to command. *inf* ORDEYNE 6:13. *pa* ORDEYNED 8:18. *p pl* ORDEYNYD 77:1; organise (sth). *inf* ORDEYNE 156:11. *pa* ORDEYNED 33:13; to designate, allot. *p pl* ORDEYNED 43:10; ORDEYNYD 74:13; BEN -- TO be allotted to (sb), be set aside for (sth) (here with *p pl* I-ORDEYNED) 47:19; to plot sth. *p pl* ORDEYNED 55:4; to decree. *p pl* ORDEYNED 108:10, 109:22.

ORDEYNED: see ORDEYNE.

ORDEYNYD: see ORDEYNE

ORDINAUNCZ *n* judgement 7:12; commandment ORDINAUNCE 52:22.

ORDRE *n* proper method 24:14.

ORRABLE *adj* horrible, dreadful, frightful 93:22.

O9URWHYLE *adv* on another occasion 95:8.

OU3T: see O3T

OU3TE: see O3T.

OUTRAGES *n pl* excesses of food, drink, intemperances 121:22.

OUTTAKE *conj* except 8:4, 25:18.

OVER-AL: see OVER-ALL.

OVER-ALL: see OVER-ALLE.

OVER-ALLE *adv* everywhere 20:17; OVER-ALL 109:23, 164:6; OVER-AL 110:4.

OVERCAST *p pl adj* of the heart: to become gloomy, be troubled 19:24;
OVERCASTE 122:14.

OVERCOMERS *n pl* victors, conquerors 24:5.

OVERCOMYNG *ger* the action of overcoming, conquering 68:9.

OVERFERID *p pl adj* excessively frightened 20:3.

OVERLEYDE *p pl adj* overcome 20:3.

OVERPADDYNGE *pr pl adj* surpassing, excelling 121:1.

OVERØREW: see OVERTHROUEN.

[OVERTHROUEN] *v tr* to throw down. *p pl* OVERTHROW 95:9. *v intr* to fall
down. *pa* OVERØREW 56:16

OVERTHROW: see OVERTHROUEN.

OVERTURNE *v* turn over, roll over 143:19.

PARFITE *adj* flawless 67:10.

[PARTEN] *v* to depart, leave: -- AWAY FRO depart, leave (sb) (here with
p pl PARTID) 136:10.

PARTID: see PARTEN.

PARTY *n* a part, division or section: IN A -- in part, partly 142:1,
160:18. PERTEE 149:22; *pl* PARTYES 160:6; PERTYES 96:7, 96:22, 128:19,
142:15; PERTIES 14:16: BY -- little by little, gradually 154:8.

PASKALL *adj* concerning Passover: -- LAMBE the lamb killed for the
Passover feast 78:9.

PASKE *n* Passover 76:21, 76:22, 76:24, 77:3, 78:4; a paschal lamb 77:18,
78:14.

[PASSEN] *v* to surpass (sth) (in a physical property). *pa* PASSYD 40:23,
40:25; PASSID 59:14. *sg 3 pr ind* PASSITH 47:23.

PASSIBELL *adj* capable of suffering 48:4; PASSIBULL 112:18.

PASSIBULL: see PASSIBELL.

PASSID: see PASSEN.

PASSINGE: see PASSYNGE.

PASSINGLY: see PASSYNGLY.

PASSITH: see PASSEN.

PASSYD: see PASSEN.

PASSYNGE *adj* surpassing, excelling 2:21, 36:4, 36:7, 36:15, 56:13,
63:11, 156:8; PASSINGE 117:11; permeating penetrating 29:19;
exceeding in amount 114:16.

PASSYNGE *adv* exceedingly, quite 112:17.

PASSYNGLI: see PASSYNGLY.

PASSYNGLY *adv as intensifier* exceedingly 36:17, 130:17, 158:5, 169:15;
PASSYNGLI 129:17; PASSINGLY 138:13.

PASSYON *n* suffering, pain 53:15. *pl* PASSYONS 115:19, 115:20.

PAUEMENT *n* hard floor 41:14.

PAYNE: see PEYNE.

PAYNED: see PEINEN.

[PEINEN] *v* to punish: of Christ: be crucified. *p pl* PAYNED 107:4.

PELETTIS *n pl* a spherical or circular object 95:20.

PENALITE *n* hardship, difficulty 112:11.

PENAUNCE *n* pain, suffering 107:12.

PENSYFNESSE *n* sadness, depression, melancholy 137:13.

PER CAS *adv phr* perhaps, possibly 49:11, 51:2, 56:14.

[PERCEN] *v* to thrust through or into, pierce. *pa* PERISSCHID 99:2;

PERYSSCHID 106:19.

PERCEYUYNGE *ger* mental perception 29:24.

PERFY3T *adj* flawless, unblemished 2:1.

PERISSCHID: see PERCEN.

PERPLEXITE *n* uncertainty, confusion 55:5.

PERSECUCIONS *n pl* afflictions, injuries 162:5.

PERSEUERENTLY *adv* perseveringly, steadfastly 157:13.

PERTEE: see PARTY.

PERTEYNE TO *v* be appropriate or suitable 5:11.

PERTIES: see PARTY.

PERTYES: see PARTY.

PERYSSCHID: see PERCEN.

PEYNE *n* the punishment or vengeance of God 113:1; pain of eternal
damnation 113:2; the pains or agony suffered by Christ PAYNE 118:10.
pl PEYNES 113:4, 117:1, 143:4; PEYNYS 117:9; PAYNNYS 163:5; PAYNYS
159:9, 160:19, 162:5, 162:7; PEYNIS 142:16; physical pain in bodily
parts or organs PEYNE 113:12, 121:5; PAYNE 160:5; *pl* PEYNYS 117:3;
mental or emotional suffering PEYNE 118:12, 142:18, 142:19; PAYN
113:6.

PEYNES: see PEYNE.

PEYNYS: see PEYNE.

PLACE *n* house, manor house 98:1.

PLATER *n* platter, dish 78:19.

- PLAYN *adj* flat, level 68:6; smooth, even-surfaced PLEYNE 148:16.
- PLENTYVOUSLY *adv* fully, completely 5:3.
- PLESAUNCE *n* the divine will 6:24; PLESANS 162:13; pleasure: -- TO to the satisfaction of (God, sb) 49:8, 61:7; PLESAUNCZ 8:3.
- PLEYNE: see PLAYN.
- PLEYNLY *adv* evenly, at a moderate or steady pace 151:9.
- PLEYNYNGE *ger* complaining 121:17.
- POER *n* authority, control 94:15.
- POYNTE *n* a critical or decisive moment: IN -- just about (to do sth) 104:1, 143:11.
- PRECEPTIS *n pl* divine commands 114:1.
- PREKYNGE *n* feeling of remorse or compunction 117:19.
- PREKYNGE *pr pl adj* piercing, sharp 116:5.
- [PRENTEN] *v* to make an impression in, als (as here) *fig. p pl* IPREYNTID 3:17; to set, fix: -- IN HERT fix (sth) in (one's) heart (here with *p pl* PREYNTID) 152:19.
- PRESENCZ *n* the fact or state of being present, with poss. pron.: person (here with HIR) 157:21.
- [PRESENTEN] *v* present (a soul to God). *pa* PRESENTYD 155:17.
- PRESENTYD: see PRESENTEN.
- PRESONNYNGE *ger* imprisonment 92:15.
- PRESSUR *n* suffering, distress 82:2.
- PREUB: see PREUY.
- PREUED: see PREVEN.
- PREUELY: see PREUYLYCHE.
- [PREVEN] *v* to tempt. *p pl* PREUED 35:8.
- PREUID *p pl adj* proven satisfactory, worthy 64:12.
- PREUILY: see PREUYLYCHE.
- PREUY *adj* secret, concealed 33:3; PREUE 45:9; having to do with sex or procreation: -- MEMBRIS sex organs 105:8; unseen: -- CLOTHES underclothes 95:19, 105:7; valuable, important 25:17.
- PREUYLYCHE *adv* secretly 33:10; PRIUELY 76:5, 78:23; PREUILY 127:20; PREUELY 127:22; unobtrusively 72:8; quietly, softly PREUELY 13:18.
- PREUYTE: see PRIUITE.
- PREYNTID: see PRENTEN.
- PRICKIS *n pl* spikes 95:21.
- PRINCES: see PRYNCES.
- PRIUELY: see PREUYLYCHE.

PRIUITE *n* a sacred mystery, divine secret 25:22, 25:23, 25:24; **PREUYTE** 25:20.

PRIUITEE: see **PRIUYTE**.

PRIUYTE *n* secret: **IN** -- covertly 75:16; privacy **PRIUITEE**: **IN** -- in private, in confidence 46:23.

PROFETE: see **PROFYT**.

[**PROFITEN**] *v* gain benefit. *pa* **PROFITED** **YN** gained spiritual benefit from 8:24.

PROFUR *n* an offer 76:6; an offer of help 28:6.

PROFY3T *n* benefit, advantage 5:16; spiritual benefit **PROFYTE** 117:11, 157:21; **TURNEN TO GOSTLI** -- benefit sb. spiritually 5:15.

PROFYT *n* a prophet 13:20; **PROPHYTE** 23:5; **PROFETE** 45:6. *pl* **PROPHITES** 159:7, 159:15.

PROFYTABULL *adj* advantageous, helpful 63:17.

PROFYTE: see **PROFY3T**.

PROPHITES: see **PROFYT**.

PROPHYTE: see **PROFYT**.

PROPRE: see **PROPUR**.

PROPUR *adj* belonging or pertaining to oneself: **IN** -- **PERSONE** in person, oneself 37:22; belonging or pertaining to a person in particular, distinctive **PROPRE** 150:22.

PROUTE: see **PRUTE**.

PRUDENCE: see **PRUDENS**.

PRUDENS *n* wisdom, discretion 30:6; **PRUDENCE** 52:3.

PRUTE *adj* proud 19:5; **PROUTE** 19:14.

PRYNCES *n pl* Jewish leaders or dignitaries 135:20; spiritual rulers, rulers of the Church **PRYNCES** 73:10, 139:14; -- **OF PRESTES** chief priests 147:3.

PRYNCPALL *adj* main, principal 113:13.

PRYNCPALY *adv* primarily 113:11.

PUPRICAN *n* a tax collector for the Roman government 73:3.

[**PURCHASEN**] *v* to request. *pa* **PURCHASID** 36:1.

PURCHASID: see **PURCHASEN**.

PURPOS *n* intention: -- **OF** an intention to persevere in 24:16.

[**PURPOSEN**] *v* to be resolved, to intend. *pa* **PURPOSYD** 79:24. *p pl* **PURPOSID** 135:2; to intend to do sth evil or illegal. *pa* **PURPOSID** 146:22. *p pl* **PURPOSID** 65:4.

PURPOSID: see **PURPOSEN**.

PURPOSYD: see PURPOSEN.

PURPOUR *adj* purple 100:6.

[PURSEUEN] *v* to follow: -- AFTER (here with *pa* PURSUWID) to follow after 104:12; to make an attack, make an assault (upon sb. or sth.)
pl 3 pr ind PURSEW 123:13.

PURSEW: see PURSEUEN.

PURSUWID: see PURSEUEN.

PURUIAUNCE *n* preparation: -- MAKEN make preparations 12:20.

PYKIS *n pl* a spike 96:1.

PYTIUOSLY *adv* with pity, compassionately 110:7.

PYTYOUS *adj* arousing or deserving of pity 104:8.

QUAKE *v* to tremble or shudder because of strong emotion, esp. fear, apprehension 84:8.

[QUITEN] *v* to repay. *subj* QUY3T 127:6.

QUY3T: see QUITEN.

QUYKE *adj* living, live 92:12, 171:6.

RAFTE: see REVEN.

RAN: see RENNEN.

RANNE: see RENNEN.

RASCHID: see RASHEN.

[RASEN] *v* to strip off (sth). *pa* RASYD 96:2.

[RASHEN] *v* to scrape. *p pl* RASCHID 128:13.

RASYD: see RASEN.

RAUESCHYD: see RAVISHEN.

[RAVISHEN] *v* transport into an ecstasy. *p pl* REUBSSCHID 14:7,

YRAUBSCHID 40:19; RAUESCHYD 20:10; RAUYSSHID 166:12.

RAUYSSHID: see RAVISHEN.

RECOMENDE: see RECOMMAUNDEN.

[RECOMMAUNDEN] *v* entrust (sb to God etc) for care or protection, commit. *sg 1 pr ind* RECOMENDE 134:7, 134:9.

RECOMENDE *v* to commend sb (to another) 152:3.

[RECONCILEN] *v* to become reconciled. *p pl* RECONSILID 138:11.

RECONSILID: see RECONCILEN.

RECORDER *n* a witness 33:20.

[RECOVERREN] *v* revive: -- OF revive from (a swoon) (here with *p pl* AKEUERRYD) 125:7. See Expl. Note 125/7.

REDYNES *n* wisdom, good sense 73:14.

REFORMED: see **REFORMEN**.

REFORMEN *v* to re-establish 4:8.

REFRESSCHYNGE *ger* physical comfort or relief 41:15.

REFREYNE *v* to restrain 5:7. *also refl* to restrain oneself 150:24.

REFYLID: see **REVILEN**.

[**REGNEN**] *v* to dwell. *sg 3 pr ind* **REGNEΘ** 14:9, *pr pl* **REGNYNGE** 14:13.

REGNEΘ: see **REGNEN**.

REGNYNGE: see **REGNEN**.

REHERS *v* to narrate, tell 49:21. *sg 3 pr ind* **REHERSITH** 147:12.

REHERSITH: see **REHERS**.

REIGNYNGE *ger* reign (here Christ's eternal reign) 155:2.

REKEUERYNGE *ger* restoration 22:9.

RELESE *n* abatement 112:17.

RELIGIOUS *adj* of persons: belonging to a religious order, bound by a monastic or other religious rule 52:14

[**REMBNEN**] *v* to compare (sth), relate. *pa* **REMENYD** 65:4.

REMENYD: see **REMENEN**.

[**RENNEN**] *v* of blood: to flow. *pr pl* **RENNYNGE** 96:10; of a thought: to be present in one's mind. *pa* **RANNE** 54:22, 160:2; **RAN** 160:18.

RENNYNGE: see **RENNEN**.

REPLETE *adj* filled 153:16, 166:14.

REPREF: see **REPREFFE**.

REPREFF: see **REPREFFE**.

REPREFFE *n* shame, disgrace 19:4, 94:23; **REPREF** 99:4; *pl* **REPREUES** 88:2;

REPREUYS 99:9, 109:23, 110:3, 164:20; a blameworthy person, object of scorn **REPREFF** 65:7.

[**REPREEN**] *v* taunt, mock, revile. *p pl* **REPREUYD** 121:12.

REPREUYS: see **REPREFFE**.

REPROUABLE *adj* blameworthy, sinful 8:14.

RESONABLE *adj* possessed of the power of reasoning 28:17.

RESONABLY *adv* sensibly, wisely 156:2, 159:3; within reasonable limits 156:14; rightly, fittingly, in proper fashion 158:23; **RESENBABLY** 158:23.

REST: see **RESTE**.

RESTE *v* to remain in a place, reside 2:2; to cease: -- **OF** (here with *imp* **REST**) to cease from (an activity).

[**REVEN**] *v* to rob, plunder. *p pl* **RAFTE** 21:18.

REUERENCE *n* respect or courtesy 133:24; REUERENS 167:6.

REUERENS: see REUERENCE.

REUERENT *adj* of persons: inspiring respect 137:4, 142:17.

REUERENTLY *adv* with religious veneration 128:3, 132:15; respectfully, courteously 132:19.

REUESSCHID: see RAVISHEN.

[REVILEN] *v* to utter insults, taunt. *p pl* REVYLED 90:1; REFYLID 121:11.

REVYLED: see REVILEN.

ROCHE *n* a rocky outcropping on a mountain 106:24, 107:1, 107:3.

ROCKE *n* a distaff (used in spinning) 57:15.

RODE *n* redness 14:6.

RODE-TREE *n* the cross on which Christ died 105:14; ROODE-TREE 106:4;

ROD-TRE 107:13.

ROD-TRE: see RODE-TREE.

ROODE-TREE: see RODE-TREE.

ROW *adj* crudely made, rough 105:13, 106:10.

RUDE *adj* uneducated, simple 73:8.

RULER *n* governing principle 120:14.

RUTHE *n* mercy 109:8.

RY3T *adv* as intensifier with adverbial clauses: exactly, precisely --

AS just as 48:6, 61:19, 111:14; RYT 111:15; RY3T 121:7.

RY3TWISNYS *n* Divine Justice 76:12.

RY3TWYSDOM *n* right judgement 20:4.

RYSCHES *n pl* a rush (plant) 98:15. SEE--- (here with RYSSCHES) sea-rushes 98:19.

RYT: see RY3T.

RYUE *v* to tear apart 3:12.

SAD *adj* firmly established, fixed 114:3; HAVEN -- FEITH (here with SADDE) to have firm faith 139:19.

SADDE: see SAD.

SADLY *adv* tightly, closely 95:16; violently 60:15, 95:10, 137:20.

SAMPILL: see ENSAMPULL.

SAU3TIS *n pl* physical assaults 88:13.

SAUYNGE *prep* except for (sb or sth) 14:15.

SAV: see ISE.

SAY: see ISE.

SAYV: see ISE.

SCATEREN *v* to scatter, throw about. *p pl* SKADIRD 96:23.

SCHADEW *v theol* overshadow (the Virgin Mary) 17:5.

SCHAMEFASTE *adj* modest, humble 50:13.

SCHAMEFASTNESSE *n* modesty, bashfulness 21:20.

SCHAPYNGE *ger* making of clothes 34:9.

SCHARP *adj* harsh, severe 120:23; of a path, terrain: rough, uneven
SCHARPE 56:1.

SCHARPLY *adv* severely, harshly.

SCHARPNESSE *n* austerity, hardship 121:24.

SCHERYNGE *ger* the shearing of sheep 100:19.

SCHEW: see SHEW.

SCHEWE: see SHEW.

SCHEWER *n* a mirror *fig.* 155:21.

SCHEWID: see SHEW.

SCHORT *adj* of a period of time: brief: -- ASKYNGE a brief time spent
asking 112:7.

SCHREWDNESSE *n* wickedness, evil, depravity 107:9.

SCLAUNDUR *n* a false accusation 131:14.

SCORNYS *n pl* contemptuous treatment, mockery, abuse 164:21.

SE: see ISE.

SEE *n* throne 16:23, 23:20, 23:22. See also ISE.

SEE-RYSSCHES: see RYSCHES.

[SECHEN] *v* to look for. *pa* SOU3TIST 146:1.

SEKERNES *n* security 5:18; SEKERNESSE 137:16; certainty SYKERNESSE
57:10.

SEKERNESSE: see SEKERNES.

SEKURLY *adv* with certainty 14:24, 29:8.

SELKE *n* silken cloth 98:12; silk 100:6.

[SEMBLEN] *v* to come together, congregate. *p pl* SEMELID 118:2.

SEMELID: see SEMBLN.

SEMBLY *adj* handsome, fair 101:9; SEMLY 36:3; suitable, appropriate,
fitting 17:12; SEMLY 135:10.

SEMLANDE *n* external appearance, 21:24, 141:24.

SEMLY *adj*: see SEMBLY.

SEMLY *adv* appropriate, fitting 27:3.

SEMLYNESSE *n* attractiveness, beauty 36:15.

SEMYD: see Expl. Note 18/9.

SENCIBEL: see SENSIBULL.

SENSIBULL *adj* capable of being felt 112:16; **SENCIBEL** 140:14.

SENSUALITE *n* the natural capacity for receiving physical sensation understood as an inferior power of the soul concerned with the body 55:19; **SENSUELYTE** 85:24.

SENTENCE *n* a judgement rendered by one in authority: 3AF -- make a decision 86:5; **SENTENCZ** 86:6.

SENTENCZ: see **SENTENCE**.

SENYOURS *n pl* persons of high rank, authority 87:18.

SERIAUNTES *n pl* officers (usu. armed) in the service of a notable 91:23.

SET: see **SETTEN**.

SETT: see **SETTEN**.

[**SETTEN**] *v* to direct (sb or sth). *p pl* **SETT** 38:20; *refl* pledge oneself (to do sth). *pa* **SETT** 6:8; *refl* to seat oneself, sit down. *sg 3 pr ind* **SETTITH** 14:1; be determined (upon sth), be devoted to. *p pl* **YSETT** 14:12; to select, choose. *pa* **SETT** 4:23; to set (a task to be performed. *pa* **SET** 5:7.

SETTITH: see **SETTEN**.

SERMON *n* a particular sermon or discourse deliverd by Christ, John the Baptist or an apostle 83:15.

[**SEUEN**] *v* to follow. *sg 3 pr ind* **SEWITH** 68:15; to imitate. *imp* **SEWE** 68:17.

SEWE: see **SEUEN**.

SEWITH: see **SEUEN**.

SEYN: see **ISE**.

SEYNE: see **ISE**.

SEYNGB *ger* statement, comment, report 95:17. See also **ISE**.

SHEW *v* to make known, proclaim 67:8, 72:8. *imp*. **SCHEWE** 66:4. *pa* **SHEVID** 71:12; *refl* to appear, to be seen. *pa* **SCHEVID** 66:7, 112:4; to present to the view, show 67:5. *inf* **SCHEW** 110:23, 111:1, 149:9. *sg 3 pr ind* **SCHEWITH** 112:13, 113:17. *pa* **SCHEVID** 66:15, 111:13, 113:3, 113:8, 113:20, 154:16; **SHEVID** 67:8, 70:20, 70:23, 72:6. *p pl* **SCHEVID** 135:21. *pr pl* **SHEWYNG** 67:3, 68:14; **SCHEWYNGB** 84:9, 94:23, 112:10, 151:13: -- **FORTHE** present to the view 28:21; report, tell. *p pl* **SCHEVID** 92:4; reveal, disclose. *sg 3 pr ind* **SCHEWITH** 88:11; explain. *pa* **SCHEVID** 156:2.

SHEVID: see **SHEW**.

SHEVID: see **SHEW**.

SHEWYNG: see SHEW

SHEWYNGE: see SHEW

SI3T *n* the faculty of mental or spiritual understanding 120:13.

SILLE *v* to sell 39:6.

SIMILITUDE *n* the quality or state of being similar 86:21.

SINGULARLY: see SYNGLERLY.

SINGULER: see SYNGLER.

[SINNEN] *v* to sin. *pa* SYNWEDE 48:3.

SITHE: see SYTHEN.

[SITHEN] *v* to sigh with grief, sorrow. *pr pl* SITTHYNG 82:22.

SI00E: see SYTHEN.

SITTHYNG: see SITHEN.

SITTYNGE *pr pl adj* suitable, fitting 62:5.

SKADIRD: see SCATEREN.

SKILL: see SKYLL.

SKORNYS *n pl* instances of contemptuous treatment, mockery, abuse 88:7.

SKYLIS: see SKYLL.

SKYLL *n* a reason 14:7, 86:17; SKILL 58:12. *pl* SKYLIS 37:13; SKYLLIS 38:23.

SKYLLIS: see SKYLL.

[SLAKEN] *v* to extinguish. *pa* SLAKID 35:4. *p pl* SLAKYD 35:11.

SLAKID: see SLAKEN.

SLAKYD: see SLAKEN.

SLY0E *n* trick, guile 22:4.

SMETE: see SMYTE.

SMOT: see SMYTE.

SMOTE: see SMYTE.

SMYT: see SMYTE.

[SMYTE] *v* to deal a blow, strike (also fig) 89:11. *pa* SMOTE 86:24, 87:21, 88:1, 95:7, 98:23, 102:3, 102:6, 103:16;, 103:18, 147:20; SMOT 95:11, 105:14. *p pl* YSMETE 89:17; YSMYTE 90:3, 105:17; SMETE 44:3, 118:7, 125:1; SMYTE 54:21, 55:11, 92:11, 99:13, 129:10, 131:7, 159:1, 159:19, 160:14, 160:20; SMYT 138:18. ; to force out: -- OUT shake off. *imp* SMYTE 119:5.

[SNOBBEN] *v* to sob. *pa* SNOBBID 137:20.

SNOBBID: see SNOBBEN.

SNOBBYNGES *ger pl* sobbings 128:5.

SOCUR *v* to render assistance 62:17.

SODEYN *adj* unexpected, unforeseen 21:16.

SOFFERAUNCE *n* sanction, consent or acquiescence, implied by non-intervention 138:14.

SOFTLY *adv* meekly, humbly, patiently 121:16; slowly, at an easy pace 151:9.

SOGETT *adj* in a state of subjection or dependence 62:9, 154:2.

SOGETT *n* subject, one who owes obedience 61:14; SUGGET 67:12. *pl* SOGETTYS 37:7; SOGETTIS 38:1.

SOGETTIS: see SOGETT

SOGETTYS: see SOGETT.

SOLACE *n* consolation, comfort 120:17; SOLAS 156:22, 169:16.

SOLACERE *n* one who comforts, consoles 155:22. See Expl. Note 155/22.

SOLAS: see SOLACE.

SOLEMNE *adj* of days or seasons: devoted to religious observances, sacred 123:4.

SOLEMPNYTE *n* rejoicing, celebrating 74:18, religious celebration or ceremony 88:20; SOLEMPNITE 46:22.

SOMDELL *adv* somewhat, a little 53:23.

SORE *adj* causing pain 88:13 (2nd occurrence).

SORE *adv* a *general intensive*. *With weeping*: bitterly 59:3, 77:8, 91:19 *etc*; *general* 87:10, 89:6, 89:8 *etc*.

SORE *adv* sharply, keenly 78:15, 82:20.

SOREFULL *adj* filled with sadness 61:2; SORIFULL 104:11; SORYFULL 64:5, 109:9, 144:16.

SORIEST: see SORY.

SORIFULL: see SOREFULL.

SORY *adj* of a person: inspiring pity, miserable 19:16 (2x); of a person: sad, sorrowful 60:15, 89:8, 119:12, 133:12. *sup* SORIEST 92:2.

SORYFULL: see SOREFULL.

SOTHEFAST *adj* genuine 15:3.

SOTHEFASTLY *adv* faithfully 25:23.

SOTHELI: see SOTHLI.

SOTHELY: see SOTHLI.

SOTHLI *adv* truly, in truth 7:23; SOERLY 17:23, 19:22; SOTHELI 29:16;

SOTHELY 17:24, 21:1, 22:6, 22:20, 26:7, 19:4, 29:8; SOELY 119:11.

SOERLY: see SOTHLI.

SOELY: see SOTHLI.

SOTYLL *adj* delicate or fine in texture 39:23.

SOU3TIST: see SECHEN.

SOVERAYN *adj* supreme, highest 38:24; SOVERAYNE 61:21; of a quality: supreme, excellent SOVEREYN 22:7.

SOVERAYNE: see SOVERAYN.

[SOUNEN] *v* to speak. *pa* SOWNYD 66:9.

SOWNE *n* loud noise 153:10; 153:21, 153:23, 153:24.

SOWNYD: see SOUNEN.

SOWNYNGE *ger* fainting 96:17, 99:16, 125:7.

SPACE *n* a distance, length of way 132:6.

SPATTYNG *ger* saliva, spittle 101:14.

SPECIUS *adj* beautiful, fair, lovely to behold 141:24.

SPEDEFULL *adj* beneficial, profitable 81:5; SPEDFULLE 150:4.

SPEDFULLE: see SPEDEFULL.

[SPEKEN] *v* to speak. *sg 3 pr ind* SPEKITH IN communicates through 3:10.

SPEKITH: see SPEKEN.

[SPEREN] *v* to lock or bar (a gate, door, window etc). *pa* SPERYD 136:5.

SPERYD: see SPEREN.

SPIEN *v* to search for an answer. *sg imp* SPYE 25:15.

SPIES *n pl* traitors 77:1.

SPIRITES *n pl* immaterial creatures (here) demons 3:8, 167:17; SPIRITTIS 118:1; SPRYTES 169:22.

SPIRITTIS: see SPIRITES

SPOUSEAILL *n* marriage, wedlock 2:2.

[SPOUSEN] *v* to pledge (one's soul to Christ). *p pl* YSPOUSID 119:1.

SPRONGE: see SPRYNGE.

SPRYNGE *v* of the day; to dawn, break 91:6. *pa* SPRONGE 91:7.

SPRYTES: see SPIRITES.

[SPURNEN] *v* to kick or strike with the foot. *pa* SPURNYD 102:5.

SPURNYD: see SPURNEN.

SPYE: see SPIEN.

SPYRE *n* a reed stalk 97:12.

STABELYD: see STABLE.

STABLE *v* to make (sb) morally steadfast 149:5; render steadfast, ordain permanently. *p pl* STABELYD 24:16.

STABLE *adj*: see STABUL.

STABUL *adj* constant, steadfast 146:6; STABULL 151:8; STABLE 159:21.

STABULL: see STABUL.

STATE *n* a persons's position in society 66:21.

STAUYS *n pl* clubs or clublike weapons 86:9; sticks of wood 97:11, 102:6.

STEDE *n a* (specific) place 79:10, 45:9, 104:5, 107:4. *pl* STEDIS 11:1, 32:11, 45:5; space, room 129:20.

STEDFASTE *adj* unwavering, resolute 156:24.

STEDFASTLY: see STEDFASTLYCHE.

STEDFASTLYCHE *adv* resolutely, with unwavering belief 50:6; STEDFASTLY 156:16.

STEFPE *adj* unwavering, resolute 120:1.

STEST: see STIEN.

STENCH *n* odour, stench 20:3.

STERID: see STIREN.

[STERTEN] *v* move quickly, dash forward. *pa* STIRTE 96:20.

STERN-NAKYD *adj* completely naked 107:13.

STERYD: see STIREN.

STERYNGE *ger* urging, instigation 32:6; the action of inflaming the feelings of a person *pl* STYRYNGES 121:8; STERYNGES 122:11.

STERYNGES: see STERYNGE.

STIED: see STIEN.

[STIEN] *v* to descend. *sg 1 pr ind* STEST 70:12; to ascend *pa* STYED 29:12; of Christ: to ascend bodily (to heaven following the Resurrection) *pa* STYED 151:5, 151:6; STIED 164:2.

STINTEN *v* to cease in one's actions: -- OF stop (doing sth), pause in (here with *pa* STYNTYD) 78:16, (with *imp* STYNTTE) 136:22.

[STIREN] *v* affect emotionally. *p pl* STERID 20:1; to exhort, urge. *pa* STYRYD 81:12; STERYD 84:4; inspire a person (here with TO phrase) *p pl* STERYD) 157:14. *pr pl* STERYNGE 49:23.

STIRTE: see STERTEN.

STOCKE *n a* piece of cut timber 42:17, a tree stump 107:18.

STRAYTLY: see STREYTLY.

[STREINEN] *v* hold (sb or sth) tightly. *pa* STREYNED 142:11.

[STREKE] *v* to stretch 26:12. *pa* STREYKED 53:19.

STRENGTHEN *v tr* give strength to, to strengthen 149:4, 152:15. *pa* STRENGTHID 125:3.

STRENGTHID: see STRENGTHEN.

STRENGØERE *n* one who strengthens 155:24.

STREYKED: see STREKE.

STREYNED: see STREINEN.

STREYTLY *adv* strictly, rigorously 65:2; tightly 86:23; straight
STRAYTLY 106:15; STREYTLY 109:19.

STROUBLID *p pl adj* disturbed, troubled 117:17.

STRYFE *n* dissension, discord 108:18.

[STURE] *v* to guide (a person) by admonition or counsel. *pa* STURYD 69:5.

STURYD: see STURE.

STYED: see STIEN.

[STYKEN] *v* to set sth firmly by driving it. *pa* STYKID 39:20; *intr* to be
fastened (in something) by having its end thrust or driven in. *pa*
STYKYD 40:24.

STYKID: see STYKEN.

STYKYD: see STYKEN.

STYLL *adj* motionless 114:10; silent STYLLE 24:10.

STYLLE *adv* uninterruptedly, still 145:3, 149:15, 152:23. See also
STYLL.

STYNTE: see STINTEN.

STYNTYD: see STINTEN.

STYRYD: see STIREN.

STYRYNGES: see STERYNGE.

SUDARY *n* a napkin or handkerchief used to wipe sweat or tears from the
face 131:3, 144:22.

SUGGET: see SOGGETT.

SUSPECTE *n* the act of suspecting: HAVE IN -- be suspicious of 32:7;
SUSSPECT 79:4.

SUSSPECT: see SUSPECTE.

[SUSTEYNE] *v* to hold up, bear the weight of. *pa* SUSTEYNED 142:12.

SUSTEYNED: see SUSTEYNE.

SU00EN: see SYTHEN.

SWATH *v* to wrap up, swaddle 42:2; SWATHE 51:24. *pa* SWATHID 42:5, 54:19;
SWETHID 160:9.

SWATHID: see SWATH.

SWATHINGE *pr pl adj* swaddling 42:6; SWATHYNGE 40:12.

SWATHYNG *pr pl* 160:12.

SWATHYNGE: see SWATHINGE.

SVETE *adj* pleasing to the mind or feelings 15:13, 15:22.

SVETENES *n* pleasantness of the mind or feelings 15:1, 27:7; SVETNESSE
19:19, 25:22, 40:19, 122:13.

SVETHID: see SWATH.

SWYFTE *adv* with great speed, swiftly 29:13.

SWYΘE *adv* very quickly, swiftly 102:17, 102:24.

SYDELYNGE *adv* in a sidelong direction, sideways 16:8.

SYDES *n pl* parts, positions or directions determined by some centre of reference: IN ALLE -- everywhere 157:21.

SYKERNESSE: see SEKERNES.

SYMPILL *adj* humble 44:14; SYMPYLL 73:9; modest, humble SYMPLE 52:10.

SYMPLE: see SYMPILL.

SYMPYLL: see SYMPILL.

SYGLER *adj* having a special purpose 22:6; special, exclusive 41:18, 66:7; special, exceptional SINGULER 131:1; SYNGULER 28:24.

SYGLERLY *adv* especially, particularly 14:12; SINGULARLY 18:24; merely, only 26:6.

SYNGULARY *adv* separately, individually 11:24.

SYNGULER: see SYGLER.

SYNWEDE: see SINNEN.

SYTHE *adv* since 17:8.

SYTHEN *conj* it being the case that 19:11; SYΘE 24:15, 27:13; SUΘΘEN 27:3; SITHE 55:22; SIΘΘE 59:16; SYΘΘE 120:5.

SYΘE: see SYTHEN.

SYΘΘE: see SYTHEN.

TA3T: see TECHE.

TA3TH: see TECHE.

TAU3T: see TECHE.

[TAKEN] *v* to take. *pa* TO 30:10. See Expl. Note 30/10.

[TECHE] *v trans* to show, present or offer to view. *sg 3 pr ind* TECHITH 72:15; to show by way of information or instruction. *inf* TECHE 110:23, 115:8, 115:11. *pa* TA3T 73:6; TA3TH 77:21, 81:12, 79:21; TAU3T 84:4; TAU3TE 156:9.

TECHINGE *ger* teaching 115:11, 155:6; TECHYNGE 94:2, 156:23, 157:16.

TEERS *n* the third hour of the canonical day, ending at 9 a.m. 153:7.

TELLE *v* to count 109:19.

TEMPERATLY *adv* moderately, without excess 156:14.

TENDUR *adj* having the weakness and delicacy of youth 56:3; easily affected, sensitive 112:16.

TENDURLY *adv* with tender emotion, with acute sensibility or sensitiveness 5:11, 59:8, 59:10.

- TENE *n* affliction, trouble 3:18.
- THE *conjunctive particle, used as rel pron* that 55:3.
- THEDUR *adv* to or towards that place, thither 39:12, 84:3, 92:16, 126:19, 135:2; THIDUR 135:5.
- THERTO *adv* in addition to that, moreover 56:2, 83:17, 123:21.
- THERWITH *adv* in addition to that, besides 114:8; on account or because of that 137:15.
- THIDUR: see THEDUR.
- THILKE: see THYKE.
- [THINKEN] *v* to seem. *pa* THOUGHT 44:5; to conceive or entertain the notion of doing sth, to intend, purpose. *pl 3 pr ind* THYNKE 92:9.
- [THIRLE] *v* to pierce. *pa* THIRLID 106:19.
- THIRLID: see THIRLE.
- THIS: see ȚIS.
- THO *adv* then, at that time 68:1, 102:10. See also THOO.
- THOO *pron* those 15:2, 15:3, 15:4, 37:20; ȚO 82:14, 82:16, 168:22; THO 111:5.
- THOU-ALL *adv* although 55:18. See Expl Note 55/18; THOU-ALLE 121:15; ȚOU-ALLE 158:1.
- THOU-ALLE: see THOU-ALL.
- THOUGHT: see THINKEN.
- THOW *adv* however 32:17.
- THRIT-OUER *adj* crossing, lying athwart, cross 108:13.
- THROUGH *adv* throughout, everywhere in 117:17.
- THROUGHOUT *prep* right through, so as to penetrate completely 90:4.
- THYKE *contr* THAT + ILKE that same, the 5:11; THILKE these 1:24.
- THYNKE: see THINKEN.
- TIL *prep* to (*expressing the indirect object*) 46:19.
- TO *prep* until 104:2, 112:22.
- TO *conj* indicating resulting position, status or capacity: for as, by way of, in the capacity of 1:6, 4:24
- TO *adv* too 9:23.
- TO: see TAKEN.
- TO- *prefix* a particle expressing separation, 'asunder, apart, in pieces' (See OED XVIII p. 170 TO- prefix²). See TO-RAGGID, TO-RENTE etc.
- TO-BORSTE: see TO-BRASTEN.
- TO-BRASTE: see TO-BRASTEN.

- TO-BRASTEN burst into pieces. *pa* TO-BRASTE 106:1, 106:8. *p pl* TO-BORSTE 96:4.
- TO-CLEFE: see TO-CLEVEN.
- [TO-CLEVEN] *v* to split or fall asunder. *pa* TO-CLEFE 117:15.
- TO-DRAW: see TO-DRAWEN.
- TO-DRAWE: see TO-DRAWEN.
- [TO-DRAWEN] *v* to pull apart. *p pl* TO-DRAWE 90:2, 103:12; TO-DRAW 136:13. *pa* TO-DREW 99:14.
- TO-DREW: see TO-DRAWEN.
- TOFORE *prep* of time: previously to, before 46:15.
- TOKENYNG *n* signification 149:12; IN -- as a token of 53:7; *token, sign* *pl* TOKENYNGES 54:15.
- TOKNES *n pl* acts serving to demonstrate divine power or authority 154:15.
- TO-RAGGID *p pl adj* made very ragged 108:23.
- TO-RENT *p pl adj* rent 108:24.
- TRACES *n pl* tresses or plaits of hair 40:5.
- TRAUAYLE: see TRAUEYLE.
- [TRAVEL] *v* to torment, distress. *pa* TRAUELYD 88:7.
- [TRAVELEN] *v* to labour, work hard. *pr pl* TRAUELYNGE 34:18. *pa* TRAUELYD 158:12; -- YN to do (sth). *pa* TRAUDELID 47:12.
- TRAUELID: see TRAVELEN.
- TRAUELYD: see TRAVEL, TRAVELEN.
- TRAUELYNGE: see TRAVELEN.
- TRAUEYLE *n* bodily or mental labour or toil 7:23; TRAUAYLE 8:1.
- TREE *n* piece of wood 108:20; perennial plant having self supporting woody main-stem 108:21.
- TRESORY *n* a room in which precious or valuable objects are preserved 46:17.
- TREW *adj* speaking truly, trustworthy in statement 30:4; sincere, unfeigned 90:16.
- TREWLY *adv* with steadfast faith or assurance, confidently 77:14; in accordance with the fact, truthfully 155:9.
- TRIBUT *n* tax paid by one state to another in acknowledgement of submission or as the price of peace, security and protection 37:16; rent paid in money by a subject of his sovereign 38:20, 38:21, 38:23.
- TRIBUTOURIS *n pl* those who pay tribute 38:1.
- [TRILLE] *v* of a stream: to flow in a slender stream, more continuously

than 'trickle'. *pa* TRILLID 85:11.

TRILLID: see TRILLE.

TRISTE *n* confidence, faith 136:21, 139:19; confident expectation, hope 122:8, 144:14, 154:17; TRYSTE 101:16.

[TRISTE] *v* to have confidence. *imp* TRYSTITH 82:2. *sg 1 pr ind* TRISTE 138:7. *sg 3 pr ind* TRISTITH 171:3.

TRISTFULL *adj* full of trust, trusting 114:3.

TROWE: see TROWEN.

TROWED: see TROWEN.

[TROWEN] *v* to believe 4:21. *sg 2 pr ind* TROWYSTE 7:22; TROWEST 59:9. *pa* TROWID 44:22, 107:24, 108:4, 108:12, 108:17; TROWED 90:10; to trust. *p pl* TROWID 36:13. *sg 1 pr ind* TROWE 107:12.

TROWEST: see TROWEN.

TROWID: see TROWEN.

TRUAGE *n* tribute, toll 37:17.

TRYSTITH: see TRISTE.

TURMENT *n* a state of great suffering, bodily or mental 110:5.

TURMENTID *p pl adj* vexed with great suffering or misery 139:16.

TURNÉ *v* to apply to some use or purpose 117:5. *sg 3 pr ind* TURNYTH 169:17. *pa* TURNED 117:24; TURNYD 157:21; to reverse. *p pl* TURNYD 104:4.

TURNYD: see TURNÉ.

TURNYTH: see TURNÉ.

TURTILIS *n pl* turtle-doves 51:4, 51:5; TURTILS 51:8; TURTILLIS 53:1.

TURTILLIS: see TURTILIS

TURTILS: see TURTILIS.

TWECCHID: see TWECHÉ.

[TWECHÉ] *v* to touch. *pa* TWECCHID 5:13.

TWEYN *adj* two 40:11, 95:15.

TYME *n* time: FULL BY -- in good time, early 48:3.

TYTELL *n* an inscription placed on or over an object, giving its name or describing it 107:21; TYTLE 108:14.

TYTLE: see TYTELL.

ΘΕ *rel pron* that, which 80:10.

ΘΕΝ *adv of motion*: from that place 150:16.

ΘΙΣ *adv* in this way or manner, thus 69:22; THIS 91:3, 100:2, 104:7, 115:1, 122:7.

ΘΟ: see ΘΟΟ.

003T *conj* though 73:8, 76:15.

00U-ALLE: see THOU-ALL.

UMBESCHADY *v* to shade about, overshadow 24:23, 25:7, 25:10.

[UMWRAPPEN] *v* to wrap around (with sth). *p pl* UMWRAPPID 63:10. See Expl Note 63/10.

UMWRAPPID: see UMWRAPPEN.

VNBUXUMNESSE *n* disobedience, obstinacy 120:21.

VNCLENNESSE *n* physical impurity 41:8; moral impurity 47:13.

VNDEDLY *adj* immortal 116:23, 117:1.

VNDERNE *n* the third hour of the day, at or about 9 o'clock in the morning 8:18, 8:19, 136:17, 153:8.

VNITE *n* concord or harmony amongst several persons 111:13, 111:16.

VNNETH: see VNNE0E

VNNETHE: see VNNE0E.

VNNE0E *adv* not easily, only with difficulty 77:8; VNNE0IS 92:1; VNNETHE 104:14, 129:13; VNNETH 161:16, 162:16.

VNNE0IS: see VNNE0E.

VNORDINAT *adj* excessive, uncontrolled 121:22.

VNPOSSIBELL *adj* exempt from illness, death, suffering 116:23; INPASSIBELL 117:10.

VNPROFYTABULL *adj* neg. of PROFITABLE: yielding spiritual or moral benefit 5:8; opposite of PROFITABLE of persons: able, competent, helpful; worthy, valuable 65:2.

VNREMEUABLE *adj* firm, constant 9:8.

VNRESONABLE *adj* irrational, not endowed with reason 68:19; not acting in accordance with reason or good sense 68:22.

VNRY3TWISNESSE *n* an unrighteous, unjust, wicked action 135:20.

VNSKYLFULL *adj* unreasonable 37:17.

VNSPECKABULL *adj* incapable of being expressed in words 2:22; VNSPEKABLE 160:5; VNSPEKEABLE 159:18, 162:7, 168:13.

VNSPECTABLE *adj* incapable of being regarded 36:14, 63:19. *[VNSPECKABULL]*

VNSPECTABULL: see VNSPECTABLE.

VNSPEKABLE: see VNSPECKABULL.

VNSPEKEABLE: see VNSPECKABULL.

[VNSWATHE] *v* to unswaddle. *pa* VNSWATHID 43:24.

VNTRUSTE *n* unbelief, distrust 122:15.

VNWEMMYD *adj* spotless, immaculate 32:24, 33:3.

VNWITYNGE: see VNWYTYNG.

VNWYSE *adj* lacking or deficient in wisdom 61:24.

VNWYTYNG *pr pl* having no knowledge of 58:8. *in absolute construction*:
-- OF unknown to 79:7.

VPWARDE *adv* to or towards a loftier stage of thought, feeling etc. 9:9.

VSE *n* custom, usage 39:17, 53:2.

VITTER *adj* that is farther out than another (here others) 14:16.

VERTU: see VERTUE

VERTUE *n* the power or operative influence inherent in a supernatural or divine being 24:23, 25:7, 25:8, 32:19, 161:17, 168:9; VERTU 150:23.
pl VERTUES 17:5; miraculous power VERTU 149:16, 154:17, 154:18; VERTUE 154:14; an act of superhuman or divine power, "mighty work", miracle. *pl* VERTUYS 61:23; VERTUES 169:5; moral qualities VERTUYS 61:22, 118:17, 152:14; of plants: strengthening, sustaining or healing properties VERTUYS 97:22; UERTUYS 98:6; BY THE -- OF by the power or efficacy of (something aiding or justifying) hence in consequence of, because of 112:10, 169:20; BY -- OF 143:23; THROW -- OF 118:22, 121:8-9; THROUGH -- OF 118:24, 119:19.

VERTUES: see VERTUE

VERTUYS: see VERTUE.

VERY *adj* truly entitled to the name 86:6, 48:4, 50:7.

[VEXE] *v* to afflict with mental agitation or trouble. *pl 2 pr ind* VEXE 124:4.

VEYN *adj* devoid of real value, worth or significance 48:17, 119:4;
VEYNE 49:1.

VEYNE: see VEYN.

[VEYNGEN] *v* avenge. *p pl* VEYNGID 79:3.

VEYNGID: see VEYNGEN.

VIGILIES *n pl* a devotional watching, esp. the wacht kept on the eve of a festival or holy day; a nocturnal service or devotional exercise 9:1, 34:5.

VISAGE *n* face 13:13, 14:2, 35:1, 86:20, 142:10; VYSAGE 14:6, 36:4, 36:8, 85:17, 97:20, 128:4.

VOUCHESAUFFE *v* to show a gracious readiness or willingness 5:2;
FFOUCHESAUFFE 5:20; FOUCHESAUFFE 43:21. *pa* FOUCHID SAUFF 20:13.

VOYDE *v* to put away 33:12.

VYCE: see KYNDE.

VYSAGE: see VISAGE.

VYSITACIONES *n pl* the actions on the part of a supernatural power (here: angels) of coming to a person for some end (here: to encourage, comfort, aid) 158:14.

WAGYNGUS *n pl* the watches or divisions of the night 9:1.

[WALKE] *v* to busy oneself, be active (about) sth. *pa* WALKYD 68:4.

WALKYD: see WALKE.

WALKYNG *ger* staying up during the night as an exercise of devotion 68:5. *pl* WALKYNGES 69:7.

[WALL] *v* to enclose with a wall (here with *p pl* WALLID and 'ABOUST') 43:17.

WALLID: see WALL.

WAMENTYNGE: see WEYMENTYNGE.

WANNESSE *n* a pale, dead or sickly colour, pallidness 128:14.

WARE *adj* cognizant, aware 126:7, 135:22.

[WARREN] *v* to harass, persecute. *pa* WARRYD 21:11.

WARRYD: see WARREN.

WASH: see WASSH.

WASSH *v* to wash 79:14. *pa* WESSH 79:16; WASH 79:18. *p pl* WESH 79:23.

WAYMENTYNGE: see WEYMENTYNGE.

[WEEN] *v* in regard to what is present or past: to think, surmise, suppose. *pa* WENTE 58:20; WENDEST 88:8; WENDE 130:23; WENT 123:11; WEND 138:19. *p pl* WENTE 59:1.

WELLWILLID *adj* kindly or favourably disposed 123:17.

WELØR *n* spiritual well-being 15:15.

[WEMME] *v* stain with sin, harm. *pa* WEMMYD 21:8.

WEMMYD: see WEMME.

WEND: see WEEN.

WENDE: see WEEN.

WENDEST: see WEEN.

WENT: see WEEN.

WENTE: see WEEN.

WEPYNGGES: see WEPYNGUS.

WEPYNGUS *n pl* the expression or manifestation of sorrow by shedding tears 124:17; WEPYNGGES 132:16.

VERCHE *v* to perform, execute 94:18.

WESH: see WASSH.

WESSH: see WASSH.

WETE: see WITE.

WETYNGE: see WITE.

WEYMENTYNGE *ger* wailing, lamenting 135:17; WAMENTYNGE 136:2;
WAYMENTYNGE 143:7.

WHERETHROUGH *adv* by reason of which, in consequence of which 52:3.

WHERETO *adv* to what end? for what reason? 91:2.

WHEREWITH *adv* in consequence of which 63:18.

WHEREOFF *adv* from what source 117:20.

WHEOER *adv* whither 79:8; WHETHUR 90:12.

WHETHUR: see WHEOER.

WHILE: see WHYLE.

WHILIST *adv in adv phr* THE -- during that time, meanwhile 141:22.

WHIPPECORDE *n* a thin, tough kind of hempen cord 128:20.

WHY3T *n* white cloth or textile fabric 40:1.

WHYLE *n* a portion of time: THIS -- *adv phr* this (period of) time 85:9;

WHILE 123:1, 152:10; IN THIS -- meanwhile, during this time 137:15.

See Expl Note 137/15.

WILFULL *adj* willing, consenting 120:16, 135:5.

WILFULLY *adv* willingly, readily 156:3; WYLFULLY 156:5; on one's own
accord, voluntarily WYLFULLY 58:9.

WILLE *n* desire: BE IN -- to intend, purpose 55:8, 145:22.

WILLEN to desire, wish. *pl 2 pr ind* WOLLE 61:5. *sg 2 pr ind* WOLTE 61:6.

sg 1 pr ind WOLL 61:7. *pr pl* WILLYNG 74:3.

WILLYNG: see WILLEN.

WIST: see WITE.

WISTE: see WITE.

WITE *v* to know 4:19, 14:10, 139:4, 139:17; WETE 78:20; WYTE 127:5. *sg 1
pr ind* WOTE 15:9, 133:17, 145:13. *sg 2 pr ind* WITE 25:16; WETE 135:4;
WOTE 61:3, 138:9. *pl 3 pr ind* WOTE 111:3, 124:5. *pa* WISTE 6:1, 32:17,
39:21, 123:9, 127:6, 131:17, 131:21, 144:24, 160:13; WYSTE 16:1,
79:1, 90:12; WIST 80:21, 123:8, 125:12, 147:17. *imp* WITE 7:19, 8:6,
14:17, 16:14. *p pl* WYST 79:2. *pr pl* WETYNGE having sexual intercourse
with 31:2. See Expl Note 31/2.

WITH *prep* denoting instrumentality, causation or agency (now 'by')
2:19, 18:3, 104:15.

WITHOUT *prep* on the outside 102:20, 132:21, 143:2, 145:3.

WITHOUT *adv* outside of the inward being, soul or mind, with regard to
external actions 48:15.

WITHYNNE *adv* in the inward being, in the mind, soul or heart 48:15.

WITT: see WITTE.

WITTE *n* mental capacity, intellect 101:4; WITT 166:21.

WITTE *adj* intelligent 26:12.

WITTES *n pl* mental faculties 5:7.

WITTIS *n pl* faculties: BODYLY -- the five bodily senses 121:23.

WOD *adj* violently angry, enraged 86:24, 105:8; WOODE 89:3.

WOLL: see WILLEN.

WOLLE: see WILLEN.

WOLTE: see WILLEN.

WONDE: see WONTE.

WONDIRFULLYCHE *adv* miraculously 47:9.

WONDRIS *n pl* astonishing occurrences, events 44:14.

WONDUR *adv* exceedingly 130:17.

WONDURFULL *adj* full of wonder, such as to excite wonder or astonishment
61:23, 63:11, 94:7, 94:19, 120:22.

WONDURLY *adv* to a wonderful extent or degree 128:13.

WONDURS *n pl* deeds performed or events brought about by miraculous or
supernatural power: miracles 154:15.

[WONE] *v intr* to be accustomed or used (to do sth). *pa* WONYD 166:6.

WONED: see WONTE.

WONTE *p pl* accustomed, in the habit 8:22; WONED 72:7; WONT 84:1; WONDE
88:21; WONYD 146:5, 148:14.

WONYD: see WONTE, WONE.

WOODE: see WOD.

WORCHYNGE *n* performance, achievement (of some particular work or
action) 94:7, 115:10.

WORLDLE *n* world 34:19, 35:6. See Expl Note 34/19.

WORSCHIPFULL *adj* of persons: distinguished in respect of character or
rank 18:2, 158:7

WOTE: see WITE.

WRETHERFULL *adj* angry, full of wrath 9:10; WROTHERFULL 34:16.

WROTHE *adj* stirred to wrath 9:10.

WROTHERFULL: see WRETHERFULL.

WURSHIPFULLY *adv* with due honour 168:10.

WYLFULL *adj* done on purpose, intentional 48:17.

WYLFULLY: see WILFULLY.

WYLLE *n* a wall 57:20.

WYSE *n* mode 17:2, 24:9, 29:21, 69:15, 87:1, 92:6, 92:24, 106:2, 109:10, 132:8.

WYSELY *adv* attentively 24:13.

WYST: see WITE.

WYSTE: see WITE.

YAFF: see 3EUE.

YCLEPID: see CLEPEN.

YCLOSYD: see CLOSEN.

YDAMPNED: see DAMPNEN.

YDEL: see YDELL.

YDELL *adj* vain, worthless, also false, sinful 119:6; YDEL 119:8.

YDON: see DON.

YEDE: see GON.

YFALLE: see FALLE.

YE *eye* 138:22. *pl* YEN 5:8, 13:12, 30:7, 44:4, 49:5 *etc*; HYEN 14:3; EHEN 7:7.

YEN: see YE.

YERNE *adj* iron 96:1.

YERNE *n* iron 48:9, 95:21.

YETE *v* to take as nourishment, eat 78:7, 78:13; ETE 78:11, 79:5. *pa*

YETE 78:10, 78:11; EETE 78:21; ETE 79:6. *sg 3 pr ind* ETITH 78:19.

YEUE: see 3EUE.

YEVE: see 3EUE.

YEVYN *n* evening 74:25, 75:18; AYEN -- toward evening 74:24.

YFAST *p pl adj (inf* IFASTNEN) fastened 137:11.

YGO: see GON.

YGOO: see GON.

Y3EUE: see 3EUE.

Y3IUE: see 3EUE.

YHALOWID: see HALWEN.

YLKE: see ILKE.

YNAME: see IMAGE.

YMELLID: see MEDLEN.

YMOVE *v* be able to: SCHULDE -- shall be able to 4:1.

YN *prep* during (an action or process) 118:7.

YNLY *adv* extremely, very 101:5.

YONKES-OF-THE-SKE: see IONKES-OF-THE-SKE.

YRAUESCHID: see RAVISHEN.

YSE: see ISE.

YSEY: see ISE.

YSETT: see SETTEN.

YSMETE: see SMYTE.

YSMYTE: see SMYTE.

YSPOUSID: see SPOUSEN.

YT *adv* yet 16:4; again 3IT 142:8.

APPENDIX

MS B has a prologue which is absent from T. As T is the base text of this edition, and there is no indication that T ever had a prologue, B's reading has been relegated to this Appendix. The prologue itself is based on the last section of the prologue of the *Meditationes Vitae Christi*, and, apart from the first line, follows this quite closely (cf. edn. Peltier p.511). To facilitate comparison, the translation of this section found in Ragusa and Green is also provided.

- 1 Incipit Prologus in meditationes domini nostri ihesu christi et vite eius. Non est enim in ornatīs sermonibus sed in domini ihesu meditationibus insistendum. Spero autem quod ruditati tue conferet aliquid mea modicitas. Sed in hoc magis spero quod si te in hijs
- 5 exercitare sedula meditatione uolueris ipsum dominum ihesum de quo loquimur magistrum habebis. Non autem credas quod omnia quae ipsum dixisse vel fecisse et meditari possimus scripta sunt. Ego vero ad maiorem impressionem ea sic ac si ita fuissent tibi narrabo prout contingere vel contingisse pie credi possunt secundum quasdam
- 10 ymaginarias representationes quas animus diuersimode percipit. Nam circa diuinam [scripturam] meditari exponere et intelligere multipharie prout expedire credimus possumus dummodo non sit contra veritatem vite iusticie aut doctrine et non sit contra fidem vel beatos mores. Cum ergo me narrantem inuenies ita dixit vel fecit
- 15 dominus ihesus seu alii quae introducuntur si illud per scripturam non possit probari non aliter accipias quam deuota meditatio exigit. Hoc est inde accipe ac si dicerem mediteris quod ita dixit vel fecit dominus ihesus et sic de consimilibus. Tu autem si ex hijs fructum sumere cupis ita presentem te exhibeas hijs quae per dominum ihesum
- 20 dicta et facta narrantur ac si tuis auribus audires et oculis ea videres tot mentis affectu diligenter dilectabiliter et morose omnibus alijs curis et sollicitudinibus tunc omissis. Quare deprecor dilecta filia vt laborem hunc meum quem ad ihesum domini laudem et tuum profectum et meam vtilitatem assenceras in eodem. Inicium
- 25 igitur ab incarnatione est sumendum. Sed quaedam ipsam precessisse meditari possumus tam in celis circa deum et angelos suos

beatissimos quam in terris circa virginem gloriosissimam quae mihi
viderentur primitus explicanda et ideo de ipso videamus.

Notes:

- 1.11 scripturam] Peltier; om. B.
- 1.14 dixit] Peltier; duxit B.
- 1.28 primitus] Peltier; penitus B.

Ragusa & Green 1961 pp.4-5:

(Here begins the Prologue to the meditations of our Lord Jesus Christ and his life). For one should be diligent not in ornate sermons but in the contemplation of our Lord Jesus. I hope that my poor instruction will have an effect on your ignorance, but I have the greater hope that if you wish to exercise yourself in these things by continued contemplation, your master will be this Lord Jesus of whom we are speaking. However, you must not believe that all things said and done by him on which we may meditate are known to us in writing. For the sake of greater impressiveness I shall tell them to you as they occurred or as they might have occurred according to the devout belief of the imagination and the varying interpretation of the mind. It is possible to contemplate, explain, and understand the Holy Scriptures in as many ways as we consider necessary in such a manner as not to contradict the truth of life and justice and not to oppose faith and morality. Thus when you find it said here, "This was said and done by the Lord Jesus," and by others of whom we read, if it cannot be demonstrated by the Scriptures, you must consider it only as a requirement of devout contemplation. Take it as if I had said, "Suppose that this is what the Lord Jesus said and did," and also for similar things. And if you wish to profit you must be present at the same things that it is related that Christ did and said, joyfully and rightly, leaving behind all other cares and anxieties. Therefore, dear daughter, I pray you to receive this work, which I undertook in praise of the Lord Jesus for your accomplishment and my benefit, with gladness, and to train yourself with more joy, devotion and solicitude. Let us begin with the Incarnation; but we can include some previous events, those concerning God and his blessed angels in heaven as well

as those concerning the glorious Virgin on earth, which I believe I should describe first. Therefore let us first speak of these.

Note:

The first line is not found in the *Meditationes*, so the translation is mine.

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